

# Proceedings

## The Heritage Lodge No. 730

### A.F. & A.M., G.R.C.

INSTITUTED

Sept. 21, 1977

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CONSTITUTED

Sept. 23, 1978

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This Bulletin includes the Summons for the next Regular Meeting and General Purpose Committee Meeting; Proceedings of the Fourteenth Regular Meeting held on Wednesday, September 17, 1980; Report of Fraternal visit to Occident Lodge No. 346, Tuesday September 2, 1980; and notice of coming events.

NOTE: The opinions expressed by authors, reviewers and participants in the papers and discussions presented in these Proceedings are not necessarily those of the Lodge or its members.

#### SUMMONS

Dear Sirs and Brethren:

By order of the Worshipful Master, R.W.Bro. Donald Grinton, you are hereby requested to attend the Fifteenth Regular Meeting of the Lodge to be held in the Preston-Hespeler Masonic Temple located at the North-East corner of the intersection of Highways No. 401 and No. 24 on:

WEDNESDAY EVENING, NOVEMBER 19th, 1980, AT 7:30 P.M.

prompt for the purpose of introducing and transacting such business as may be regularly brought before the Lodge. This is also the occasion of the Installation and Investiture of the Worshipful Master and the Officers of the Lodge. The Installing Master will be R.W.Bro. James Curtis and the Master-Elect is R.W.Bro. Ronald E. Groshaw; we hope that a large number of masons will be present for this important event. We shall also be pleased to receive R.W.Bro. Talbot L. Peyton, District Deputy Grand Master of Waterloo District on his Official visit.

The Reports of the Committees of Enquiry for the Applications for Affiliation as presented in the last Proceedings, Vol. 03, No. 04, May, 1980, all reported favourable, and we shall therefore ballot on the following at the Regular Meeting, November 19th, 1980:

1. R.W.Bro. Clifford John Baxter; Age 55; Meat Manager; 88 Redpath Ave., Apt. 1202, Toronto, Ontario.
2. R.W.Bro. Hugh Matheson Dunlop; Age 62; Farmer; R.R. #6, Dresden, Ontario.
3. R.W.Bro. Jack Allister Foster; Age 77; Retired; 323 Niagara Blvd., Fort Erie, Ontario.
4. R.W.Bro. Robert Thomas Runciman; Age 46; Provincial Judge; 37 Glowcester Crt., Sudbury, Ontario.
5. R.W.Bro. Francis Roy Weatherdon; Age 65; Retired; 968 Bricker St., Box 623, Port Elgin, Ontario.
6. W.Bro. Donald William Bain; Age 39; Real Estate Broker; 131 Campbell Ave., North Bay, Ontario.
7. W.Bro. Jack Dale; Age 62; Retired; 71 Salisbury Ave., Cambridge, Ontario.
8. W.Bro. Gordon Albert Down; Age 54; Warehouse Manager; 1465 Tyneburn Cresc., Apt. 102, Mississauga, Ontario.
9. W.Bro. Kenneth Duncan Fraser; Age 49; Fire Fighter; 59 Nightingale Drive, North Bay, Ontario.
10. W.Bro. Thomas Arch Johnson; Age 68; Retired; 542 Chester St., London, Ontario.
11. W.Bro. Robert Denzey Jones; Age 67; Retired; 46 Mikel Ave., Belleville, Ontario.
12. W.Bro. Richard Allan Liebrock; Age 34; Sales Representative; 2515 Grand Marais W., Windsor, Ontario.
13. W.Bro. Ian Alexander McSkimming; Age 33; Customs Inspector; 373 Detroit Street #509, Windsor, Ontario.
14. W.Bro. Hilary F.J. Mavin; Age 54; Teacher; 1 English Rd., Chatham, Ontario.
15. W.Bro. Robert Joseph Thomas Smith; Age 43; Railway Clerk; 111 Tweedsmuir Drive, North Bay, Ontario.
16. W.Bro. William R. Smith; Age 66; Retired (Bendix Corp.); 997 Bruce Ave., Windsor, Ontario.
17. Bro. John D. Chadbourne; Age 46; Manager; 134 Lindsay St., North Bay, Ontario.
18. Bro. Arnold Russell Colbert; Age 32; Principal-Teacher; 272 Rita Road, North Bay, Ontario.
19. Bro. Neil Reginald Drury; Age 42; Plant Superintendant; 23 Beaver Cr., North Bay, Ontario.
20. Bro. Arthur James McIsaac; Age 45; Financial Manager; 31 Superior Cr., North Bay, Ontario.

21. Bro. Arthur Blackford Patterson; Age 63; Solicitor; 11 Crescent Court, Lindsay, Ontario.
22. Bro. Terrance John Thom; Age 53; Teacher; Box 771, 340 Avery Drive, Espanola, Ontario.
23. Bro. Donald Victor Harold Vale; Age 36; Crown Attorney; 613 Norman Ave., North Bay, Ontario.
24. Bro. Aube Weisman; Age 66; Linen Supplier; 141 Cedarvale Ave., Toronto, Ontario.
25. Bro. Lint Arthur Welin; Age 43; Clerk; 455 O'Brien St., North Bay, Ontario.

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#### GENERAL PURPOSE COMMITTEE

The next General Purpose Committee Meeting will be held in the Preston-Hespeler Masonic Temple on:

WEDNESDAY EVENING, OCTOBER 15th, 1980 AT 7:30 P.M.

prompt for the purpose of transacting and discussing the Lodge business. All Lodge Officers and Chairmen of Standing and Appointed Committees are urgently requested to attend. All members are particularly welcome as a number of very important items of unfinished business from the previous meeting are to be concluded at this meeting.

NOTE: In order to expedite the business and to improve the efficiency of the deliberations, it is imperative that each Committee Chairman, or his Designate, and any other person submitting a report, present his report in writing. Only written reports and resolutions will be accepted for discussion.

Sincerely and fraternally,

V.W.Bro. J. Pos, Secretary

#### PROCEEDINGS

The Fourteenth Regular Meeting of The Heritage Lodge No. 730, G.R.C., was held in the Preston-Hespeler Masonic Temple, Cambridge, Wednesday, September 17th, A.D. 1980, with 10 Officers, 29 Members and 8 Visitors for a total of 47 Masons as per Lodge Register.

#### OPEN THE LODGE

The Lodge was opened in the first degree at 7:40 p.m. by

R.W.Bro. Keith Flynn who welcomed the Brethren present and expressed the regrets of R.W.Bro. Donald Grinton, the Worshipful Master who was unable to be present.

#### RECEIVING VISITORS

At this time, R.W.Bro. Gary Powell, acting as Director of Ceremonies, introduced 12 past provincial Grand Lodge Officers who were welcomed by the Worshipful Master and invited to join him in the East.

W.Bro. Rev. Gray Rivers, Worshipful Master of Concord Lodge No. 722, was received with Grand Honours.

The D. of C. was again admitted to introduce 8 Grand Lodge Officers who were accorded the customary welcome with Grand Honours.

#### AT THE ALTAR

W.Bro. Rev. Gray Rivers, Lodge Chaplain approaches the altar for the opening service:

There were THREE Grand Masters at the building of King Solomon's Temple in Jerusalem. There have been 59 Grand Masters of the Grand Lodge of Canada in the Province of Ontario. There have been THREE Worshipful Masters of The Heritage Lodge, and tonight we are to elect a fourth. All of the brethren have had distinctive gifts which they were able to use for the enrichment of our Order. This is what St. Paul was pointing out in his Letter to the Corinthians (1. Cor. 12: 4-6, Phillips Translation):

"Men have different gifts, but it is the same Spirit who gives them. There are different ways of serving God, but it is the same Lord who is served. God works through different men in different ways, but it is the same God who achieves his purposes through them all. Each man is given his gift by the Spirit that he may use it for the common good."

Let Us Pray

Eternal God, we would pause in these moments to reflect upon the distinct and unique gifts of those who have devised, developed, and directed our Blessed Fraternity over the Centuries and generations of its long history. We thank thee for their devotion and dedication. May those who are selected to continue that direction of The Heritage Lodge during the forthcoming months be given the same inspiration and insight that thy purposes may be more fully achieved through them all. Amen.

So Mote it Be.

#### PAPER PRESENTATION

At 8:00 p.m. the Worshipful Master called on R.W.Bro. Frank Bruce, Chairman of the Committee on Masonic Information, to proceed with the education portion of the meeting. After introducing the two authors of the paper, W.Bro. George A. Campbell

and R.W.Bro. J. Lawrence Runnalls, R.W.Bro. Bruce then called on R.W.Bro. Funnalls to present the paper.

In his opening remarks, R.W.Bro. Runnalls conveyed to the Brethren that W.Bro. Campbell, who had written the major portion of the paper, was very disappointed that the pressures of his work made it impossible for him to present the paper in person.

The following paper was then presented by R.W.Bro. Runnalls:

OUR GRAND MASTERS  
A.F. & A.M., G.R.C.  
1855 - 1980

W.Bro. George A. Campbell

R.W.Bro. J. Lawrence Runnalls

It would seem fitting that during the 125th anniversary of our Grand Lodge that we pause for a short time to reflect on those who during this long period of time led our beloved Craft in this Province.

The Grand Lodge of Canada in the Province of Ontario is the successor of three Provincial Grand Lodges. In 1972, William Jarvis, the first Provincial Secretary of the Government of Upper Canada, received a warrant from the Athol Grand Lodge of England (Antients) to form a Provincial Grand Lodge in Upper Canada. Thirty years later, Simon McGillivray, a fur-trading official, was appointed Provincial Grand Master of the second Provincial Grand Lodge. He was followed in 1845 by Sir Allan MacNab, a native-born son, as the third Provincial Grand Master. These three leaders were appointed by the Grand Masters of England without consultation in any way with the Canadian brethren and they were not accountable to anyone or group in Canada, and as they were apathetic to overseas causes, conditions in regards to Freemasonry in Canada became intolerable. This led, over a period of time, to the movement which culminated on October 10, 1855, in the formation of the Grand Lodge of Canada. Much hard feeling resulted and without the able leadership of our first Grand Master, William Mercer Wilson, it might have been disastrous. In the 'History of the Grand Lodge of Canada in the Province of Ontario', written for the 75th anniversary in 1930, W.S. Herrington said, in part, "The outstanding feature of this meeting was the address of the Grand Master, William Mercer Wilson. To him the Masons of Canada owe more than any other person of his or any other generation, for it was his judicial mind, schooled in the art of balancing the scales of justice, that brushed aside the trivial technicalities that stood in the way and brought order out of chaos. It was his patient leadership that marshalled the forces of temperance and brotherly love against those of selfishness and prejudice and came out victor in the end, but not without many a lively skirmish. It was his skill and superior knowledge of human nature that perfected the organization he helped bring into being. His address upon this occasion was a master piece that might well be put forward as



a model".

Brethren might well look up and read the above-mentioned address. It outlines all the different steps taken in the formation of the Grand Lodge and the difficult issues that followed.

Canadian Masonry was fortunate in having such a man at such a time. William Mercer Wilson was born on September 23, 1813, in Scotland. He had a brilliant career in Canada as a newspaper man, a civic leader, a soldier and a lawyer. He finally became a Judge of the County of Norfolk. He was a member of St. John's Lodge, Simcoe, later named Norfolk Lodge, No. 10, G.R.C. He held office in the third Provincial Grand Lodge and was Grand Senior Warden in 1855. He filled the office of Grand Master in the new Grand Lodge for three periods for a total of ten years. His death occurred on January 16, 1875, while he was still in office.

In order to place Wilson in his proper time slot in history, we might consider a few sentences of the address of M. Cleve Hooper, P.G.M. (Hon.) given at the graveside on June 20, 1965, in which he said, "He was born in Scotland in the reign of George III and died about half-way through the reign of Queen Victoria. He came to this country, alone at 18, travelling of course by sailing ship. He never saw a paved highway, a telephone, an incandescent electric light or a typewriter. He never rode a bicycle or saw a vehicle with rubber tires. He was a senior contemporary and friend of Sir John A. Macdonald and established a friendship or at least a contact with most of the Governors General of Canada up to the time of his death".

Fifty nine Grand Masters have graced the East in the Grand Lodge of Canada over the period of 125 years. It has been the custom for each to occupy the throne for a two year period. Several have extended that time. T.D. Harington had a four year term and A.A. Stevenson three. Several others completed their predecessors' terms and went on to serve their regular terms. Three were content with one year terms. They were James Seymour in 1871, James Moffatt in 1881 and Benjamin Allen in 1904. Two Grand Masters died in office. William Mercer Wilson's term was completed by J.K. Kerr. R.B. Hungerford died on July 9, 1901, and it fell to the lot of J.E. Harding to complete his term and to carry on his own two year term.

A perusal of the professions or occupations of our Grand Masters shows some surprises. Of the fifty-nine Grand Masters, twenty-one followed the legal profession, four of whom rose to the rank of Judge, while one, W.H. Wardrope, was offered a judgeship but declined. Our first Grand Master, as stated above, was Judge for the County of Norfolk. He was followed by J.E. Harding, Judge for the County of Victoria, Daniel MacWatt, Judge for Lambton County, and Russell Treleaven, who was appointed to the Supreme Court of Ontario. Several used the profession to enter government service. W.H. Weller, of Coburg, was Master in Chancery, W.R. White became legal counsel for the C.P.R., James Burnett was Crown Attorney for Renfrew County, Aubrey White, Deputy Minister of Lands and Forests, and F.W. Harcourt became Official Guardian of Ontario.

Many of our Grand Masters served in the armed forces during conflicts. A few continued on in peace time while they engaged in their ordinary civic duties. A.A. Stevenson was a Lieutenant Colonel in the Montreal Field Battery and other military units. James Moffatt was a Lieutenant Colonel in London and was prominent in First Military District. J.M. Gibson, rising through the ranks, became Honorary Colonel and Commander of the Fifteenth Infantry. Lieutenant Colonel W.N. Ponton of the Queen's Own Rifles became commander of the Fifteenth Battalion in Belleville. E.W. Nancekivell has had over 30 years association with military units in Hamilton, first in the Royal Medical Corps followed by the Argyle and Sutherland Highlanders with a special interest in the military Band.

Nine Grand Masters were elected members of parliament or appointed to the senate. Several attained cabinet rank. Perhaps the most noted was J.M. Gibson of Hamilton who held several portfolios in the Ontario Government. In 1879, at the general Provincial election his opponent was another future Grand Master, Hugh Murray, J.A. Anderson was M.L.A. for High Park, J.A. Irvine, M.P. for Middlesex, J.S. Martin, M.L.A. for Norfolk and Minister of Agriculture. W.J. Dunlop, after a life-time in education, became Minister of Education for Ontario. J.N. Allan, a farmer and dairyman of Dunnville served in several portfolios in the Ontario legislature and W.D. McPherson, a lawyer of Toronto, represented West Toronto and was Provincial Secretary in the Hearst administration. J.K. Kerr was appointed to the Senate and became Speaker in 1909. William Gibson of Beamsville was first elected a member of parliament for Lincoln County and later was appointed to the Senate. J.R. Robertson represented a Toronto riding in the House of Commons for one term. He later refused both a seat in the Senate and a knighthood.

Four others were employees in government service. Our second Grand Master, who was a very prominent Mason in this time, T.D. Harington, was collector of customs at Ottawa and Prescott. He was followed in this profession by W.B. Simpson at Brockville. A.A. Stevenson, who was the only non-resident of Ontario to serve as Grand Master, lived in Montreal and was prominent in government service and the militia there. Daniel Spry was District Postal Inspector at Barrie and London.

Education claimed eight Grand Masters. W.J. Drope, of Grimsby, operated a private boys' school there. W.J. Dunlop was with the extension department of the University of Toronto. J.A. McRae was a professor at Queen's University, Kingston, and N.C. Hart was a professor at Western University, London. Our present Grand Master, N.R. Richards, is a professor at the University of Guelph. B.B. Foster, before his retirement, was principal of Ridgetown Secondary School, and W.K. Bailey and H.L. Martyn were Superintendents with the Toronto Board of Education.

Only three have followed the medical profession. J.A. Dobbie was Superintendent of the Ottawa Civic Hospital. G.E. Turner practices in Windsor and is interested in industrial medicine, while E.W. Nancekivell has a thriving practice in Hamilton.

Three, after serving as Grand Masters, went on to become Grand Secretaries. They are Hugh Murray, J.A. Irvine and R.E. Davies, our present Grand Secretary.

The clergy can boast of one representative only, W.L. Wright of Sault Ste. Marie. Three others were sons of clergymen, namely, W.H. Wardrope, W.J. Dunlop and R.W. Treleaven.

Sixteen may be classed as industrialists covering a wide sphere of endeavours. We note such lines as building, brass manufacturing, making of farm machinery, shoe construction, insurance, merchants, financial firms, among them. Looking back over the record we must come to the conclusion that all were astute business men making a success of their field of labour.

Newspaper work seems to have had a distinct attraction as no fewer than six had this as their profession at some time in their career. They were W.M. Wilson, James Seymour, A.T. Freed, J.R. Robertson, Henry Robertson and F.A. Copus.

The biography of our immediate Past Grand Master, R.E. Davies, states, in part, "An now at 45 years of age, becomes one of the youngest to be elected Grand Master of the Grand Lodge of Canada in the Province of Ontario". This seems to be a very young age to be Grand Master. Such a position requires almost complete dedication of time and talents to make it successful and few young men can absent themselves from their work to devote themselves to the position. And, too, there is usually a long period of apprenticeship in lodge, and General Purposes Board of Grand Lodge. To be elected one must have served on many important committees.

Yet R.E. Davies was not the youngest by any means. Five others were his juniors. The youngest of all was J.K. Kerr, who at age 34 completed the term of W.M. Wilson, when he passed away in 1875. He then went on to serve his own two year term. A.A. Stevenson, our only out-of-Ontario Grand Master, was 39 when elected. Hugh Murray in 1884 was 41. Our first Grand Master in 1855 and E.T. Malone in 1898 were 44. From our calculation, the average age of all Grand Masters on assuming office was 55.5 years. On the other end of the scale, we find three who were 72 on reaching the apex of Masonry. They were J.A. Henderson, A.T. Freed and A.J. Anderson. Two others were 71 and 70.

The average age at death was 71.4 years. No fewer than 16 passed their four score birthday. The eldest was A.T. Freed who died at 89. Next was W.S. Herrington at 87, while 24 lived to be over 75. The youngest to die was T.C. Wardley at age 54. In all five died before reaching age 60. At the time of writing, of the 59 Grand Masters, there are but nine still with us.

In the early days of Grand Lodge, it was natural that many Grand Masters would have been immigrants from the British Isles. In more recent times that is the exception. Of our Grand Masters, eight were born in Scotland, four in Ireland and two in England. One, C.M. Pitts, was a native of New Brunswick. No other province or the United States has provided us with a leader. A.A. Stevenson, who resided in Montreal, was born in Scotland.



It would seem from the records that many of our Grand Masters did not believe in single blessedness. At least 15 were married twice and one, J.M. Gibson, was married thrice.

For this study we are considering six additional Masonic bodies that are an integral part of our system. They are the Holy Royal Arch, the Royal and Select Masters, the Knights Templar, the Scottish Rite, the Royal Order of Scotland and the Red Cross of Constantine. There are no doubt others one might consider important but these seem to be the chief ones.

We can find only four who seem to have belonged to Craft Masonry only. It may be that some of these went on but they are not recorded. The Royal Arch claimed 46 while the Scottish Rite had one fewer. Of course many belonged to both organizations. Many in the Scottish Rite became 33<sup>o</sup> Masons and 26 joined the Royal Order. Four were members of the Red Cross of Constantine. This number seems small in comparison but it must be remembered that this order was revived in 1936. 26 went on to join the Knights Templar with six becoming Royal and Select Masters.

Besides presiding over Grand Lodge, eleven were Grand First Principals in the Royal Arch with four more as Honorary Grand First Principals. Eleven were Grand Masters of the Great Priory of the Knights Templar. Seven served as Sovereign Grand Commanders of the Sovereign Grand Consistory of the Scottish Rite. Two were Grand Sovereigns of the Red Cross of Constantine while five ruled over the Royal and Select Masters.

Almost without exception our Grand Masters were leaders in civilian life. Ten were so prominent that they received honorary degrees at prominent universities, W.M. Wilson journeyed to Kentucky to be awarded an L.L.D. at the University of Kentucky. Sir John M. Gibson became a Knight with the title, K.C.M.G. He also received an honorary L.L.D. from his alma mater, the University of Toronto. R.T. Walkem was awarded a D.C.L. from Trinity College, Toronto. F.W. Harcourt was made an L.L.D. by Queen's University, Kingston. W.J. Dunlop was honored by three universities, Queen's, Assumption in Windsor and Ottawa. J.A. McRae, on his retirement from his professorship at Queen's University, was given an L.L.D. by that university. W.L. Wright was awarded a D.D. by Trinity College. R.W. Treleaven received a D.C.L. from McMaster University, Hamilton, and our present Grand Master, N.R. Richards, received a D.Sc. degree from Laval University. Finally, J.N. Allan was honored by McMaster University with an L.L.D. degree.

It is pleasant to preside over an organization when it is growing, but might be quite disconcerting when it is receding. Only during two periods has Masonry in Ontario been in a slump as regards to numbers. For the first 77 years there was a steady growth from 1179 members in 1855 to 116, 166 in 1931. From then on during the great depression which lasted into the 1940's the membership dropped to 91, 798. The Craft was ruled over by A.J. Anderson, W.J. Dunlop, J.A. Dobbie and J.A. McRae during this period. Then in 1940 it began to climb again until in 1962 the membership stood at 126, 091. Since then it has dropped to our present record of 108, 848. Many feel that the slump has about ended and that we may soon see an upward trend.

Over the century and a quarter of the history of Masonry in this Province the Craft has prospered. Yet all could not be expected to go smoothly all the time. In fact, at the very beginning, Grand Lodge had a difficult time seeking recognition from the Grand Lodge of England and several Grand Lodges in the United States. It was due in large measure to the reputation and astuteness of William Mercer Wilson that matters progressed as well as they did. His stature was such that he was listened to. The difficulty with England and also with New York State was that the Provincial Grand Lodge of Upper Canada was in competition with the newly-formed Grand Lodge of Canada. In his first year Wilson travelled over 2000 miles within the Province and another 2000 miles to Kentucky and back on goodwill missions. Finally all was settled amicably.

Following the formation of the Dominion of Canada in 1867, in two years time the Quebec brethren declared their independence and constituted the Grand Lodge of Quebec. A.A. Stevenson of Montreal was Grand Master of the Grand Lodge of Canada and he went on for a third term in an endeavour to bring about a solution to the difficulties that had arisen. He failed, however, and was followed in office by James Seymour who also failed in his attempt to bring matters to a fruitful conclusion. Then William Mercer Wilson was prevailed upon to once more take up the cause. In 1874 all was settled to everyone's satisfaction.

Wilson died early in 1875 and J.K. Kerr assumed office. He had a difficult problem to settle in London. Eden Lodge was given a dispensation under unusual circumstances. Grand Lodge did not uphold this and asked for its withdrawal. This resulted in the formation of the Grand Lodge of Ontario. This body operated spasmodically until 1884 when under Daniel Spry all was settled.

W.N. Ponton had two thorny problems during his term of office. One, the idea of establishing a hospital-senior citizens home, as had been done in many jurisdictions, came up once more for discussion, but after due consideration it was decided to improve the benevolent fund and not to construct a home. Then came a demand for the recognition of The Mystic Order of the Veiled Prophets of the Enchanted Realm, or commonly known as The Grotto. This Order required Masonic affiliation for its members. At the same time The Order of the Eastern Star was singled out for attention. Both orders were ruled to be beyond the confines of Masons in this jurisdiction. Both of these edicts brought much dissatisfaction.

A furore arose in 1936 when Grand Master W.J. Dunlop created Rev. H.J. Cody, President of the University of Toronto, a Mason-at-Sight. Although there were plenty of precedents for this action, it was not universally accepted by the Masons of Ontario.

Our Grand Lodge in 1980 celebrates its 125th anniversary. This is the fourth celebration that has taken place in this history of the Grand Lodge. The first occurred in 1905, the occasion of the 50th anniversary. Benjamin Allen was the Grand Master at the time. Two years previously under J.E. Harding a semi-centennial benevolent fund had been set up. It was hoped

that each member would contribute \$1.00 a year for three years to this fund. By 1905, \$21,000 had been raised. The income from this fund would be used in extreme cases of need.

In 1930, at the time of the 75th anniversary, R.B. Dargard was Grand Master. Two years previously, under Grand Master J.S. Martin, a new fund, called the Memorial Fund, was set up. It was hoped that \$250,000 would be raised but by 1930 the fund stood at \$330,000. Later the two benevolent funds were amalgamated and now have invested more than \$672,000. A second project at that time was the preparation of a history under W.S. Herrington as author entitled A History of the Grand Lodge of Canada in the Province of Ontario.

In 1955, under W.L. Wright, Grand Lodge celebrated its centennial. The main events took place in Exhibition Park, Toronto. This was an impressive occasion. Grand Lodge took the occasion to bring Herrington's history up to date. Roy Foley, of University Lodge, Toronto, took on this task.

In preparation for the celebration of the 125th anniversary this year, a special fund was set up, known as H.E.L.P. and at the latest report over \$900,000 had been donated by Ontario Masons and their friends. This fund was specially dedicated to studies in hearing losses. A second project was the preparation of a new history of Masonry in Ontario. This is entitled Whence Come We? and is now available. The 1980 celebrations were under the direction of our present Grand Master, N.R. Richards.

Looking back, Masonry in Ontario has had a long and brilliant history and we may be proud of the 59 Grand Masters who have ruled over our beloved Craft.

#### ACKNOWLEDGEMENTS

I would like to acknowledge the help given to me in the writing of this paper by my good friend and brother R.W.Bro. J.L. Runnalls, and to say how grateful I am for the patience, kindness and understanding shown to me by him at all times, and for the use of his extensive library.

Finally, I express my appreciation to the Heritage Lodge for permitting me to present this work.

W.Bro. George A. Campbell

#### SOURCES

##### PROCEEDINGS OF GRAND LODGE

Runnalls

OUR GRAND MASTERS 1855-1980

CANADIAN MASONIC RESEARCH PAPERS; 3, 38, 53,  
59, 63, 64, 65, 83, 95.

Pearce

OUR FIRST GRAND MASTER

Herrington and      A HISTORY OF THE GRAND LODGE OF CANADA IN THE  
                                 PROVINCE OF ONTARIO

Daily Newspapers    OBITUARIES

REVIEWS

1. By W.Bro. Donald J. Thornton, I.P.M. of Ionic Lodge No. 229, Brampton, and a member of The Heritage Lodge No. 730.

W.Bro. George A. Campbell and R.W.Bro. J. Lawrence Runnalls are to be commended for their efforts in presenting such an informative paper on "Our Grand Masters". It is difficult, I am sure, to present all the information one would like on this subject in the time and space available. Indeed, we could spend a whole evening discussing each of many of our Grand Masters.

Reference is made early in the paper to the three Provincial Grand Masters who were appointed by the Grand Lodge of England (Ancients) without consultation with the Canadian brethren. This action seems typical of the attitude at that time of England toward her colonies. Such slogans as "taxation without representation" could also apply to Masonry in Upper Canada. It is quite obvious that these appointments were merely favours handed out to affluent gentlemen Masons who, perhaps had abilities to become great founders and leaders of the Craft; but, for unknown reasons did not have the incentive to succeed.

The paper refers to our first Grand Master, William Mercer Wilson through whose leadership "brought order out of chaos". Without Wilson, Masonry, as we know it in this part of Canada, may not have survived. I would like to recommend the book "Our First Grand Master", a biography of William Mercer Wilson. It is interesting to note that there is a Masonic District named after him which is located in the Norfolk, Oxford and Brant County area.

This paper outlines various statistics about our 59 Grand Masters such as profession or occupation, political achievement, age while in office, age at death, origin, marital status, membership and achievement in other Masonic bodies, leadership in civilian life and honorary degrees from universities.

One of these Grand Masters, John Ross Robertson, was founder of the now defunct Toronto Telegram, a Member of Parliament from East Toronto (1896 - 1900), and a benefactor in the millions of dollars of the Hospital for Sick Children. Above all this he was a devout and dedicated Mason. For example, during his one year term as D.D.G.M. for the Toronto District he made a total of 78 visits to the 35 lodges in his district covering 2,160 miles. He was offered a Knighthood and Senatorship and declined both.

Brothers Campbell and Runnalls give an account of the difficulties some of our Grand Masters had to encounter during their term of office. None was so great as that experienced by William Mercer Wilson who found that the newly formed Grand Lodge was not recognized by the Grand Lodge of England and

several Grand Lodges in the United States. With time this problem was settled amicably. Our Grand Masters in nearly all circumstances were able to overcome with time, most of the serious problems. This says much for the calibre of leadership of our Grand Masters.

This paper refers to the various anniversaries and achievements of Grand Lodge during the first 125 years. Details of various benevolent fund projects are given including our own 125th Anniversary project, H.E.L.P. Our Grand Masters have given us the opportunity to demonstrate our true Masonic Charity.

In the same mail that I received my invitation to make this review, I received my copy of "Whence Come We?". By reviewing such an excellent paper and referring to "Whence Come We?" as back up material, I have gained a wealth of Masonic Heritage. I am grateful to Rt. Wor. Bro. Frank J. Bruce, Program Chairman for this opportunity.

W.Bro. D.J. Thornton

2. By R.W.Bro. Joel C. Piper, P.D.D.G.M. Wilson District.

#### In Appreciation

As we have joined together on so many occasions in this great Province to celebrate the 125th birthday of this Grand Lodge, the subject of "Our Grand Masters" is both timely and appropriate. Gratitude for the preparation of this paper is due to W.Bro. Campbell and R.W.Bro. Runnalls.

#### About the Subject - A Point of View

As I see it, our Grand Masters over the years have been men of great vision and certainly of purpose for as each has served his term of office it leaves to say that you and I can partake of the privilege of masonry as it exists in the Province today.

If you will - the choice of avocation among "the 59" who have served this high office be it farmer, teacher, doctor, lawyer, politician, merchant or businessmen - because success has been achieved, these brethren have found still more to give. This in mind, a common denominator stands out namely: a full and complete dedication of time and talent to the responsibility of such office.

Our Grand Masters have maintained and passed on those great landmarks and through their leadership have motivated each of us to place a high importance to the principles upon which we stand. More, now then if ever, the outside world needs our message - for it is the key to our future. Our Rules of this Craft have been advocating all of us to display mentally, spiritually and morally, a life style that is to attract young men in this rapidly changing society. Brethren, my view is that those "59" have come to serve such high office with the qualifications and expertise to do just that.

Over the pages of time, with the endorsement of membership,



benevolence, scholastic assistance, and more recently our project H.E.L.P., is proof of the vision and purpose that our leaders have possessed.

I am convinced that those who in their time have served that high office have been the best among us and quote what has been said "A Premiere Grand Lodge" of which we can all be proud as we look ahead to the next 125 years.

R.W.Bro. Joel C. Piper

3. By R.W.Bro. A.N. Newell, P.G.S.W., Brant District.  
Read by R.W.Bro. Frank Bruce

To summarize the qualities, abilities, characteristics and contributions of 59 Grand Masters of the Grand Lodge of Canada and the Province of Ontario is a very difficult task.

W.Bro. Campbell and R.W.Bro. Runnalls have given us an overview of our Grand Master's in the paper under discussion.

The preamble discusses briefly the events leading up to the formation of our Grand Lodge. A reference is made to the address of Worshipful Master Wilson to the initial Annual Communication. This is recorded in "A History of the Grand Lodge Etc". (Herrington & Foley pp. 36-43) and should be read by every member of the Craft. There are short notes on our First Grand Master.

The Authors next discuss the Grand Masters as a group, classifying them according to various categories, such as term of office, origin, occupation, age, civil honours and several others.

There is usually reference made to a particular unique problem that had to be solved or which caused consternation among the Brethren during their particular term of office.

The four main celebrations in our history are also noted, namely the 50th Anniversary with the establishment of the Benevolent Fund and the 75th Anniversary with the establishment of the Memorial Fund. These funds were subsequently amalgamated to form a combined fund.

The 100th Anniversary was celebrated by updating the History of Grand Lodge and our 125th Anniversary was marked by the very successful H.E.L.P. Project and the publishing of "Whence Come We".

Whence Come We, has a great deal of information regarding our Grand Masters and is also commended for the information presented in it.

The Authors have attempted to give an overview of our Masonic Forefathers which is rather difficult in such a short paper. They have presented the information in a classification which shows that this unique group of men from varying backgrounds have in common proven ability in their chosen field, side involvement in many community activities, strong support

for their particular church and obviously a deep concern and love for our Fraternity.

The Authors are to be commended and if any one feels the subject is treated superficially, adequate references are given for further reading.

R.W.Bro. A.N. Newell

4. By Bro. Len Hirst, S.D. of Birchcliffe Lodge No. 612. The review was read by R.W.Bro. Frank Bruce.

W.Bro. Campbell and R.W.Bro. Runnalls are to be commended for tackling such a task as a presentation paper on "Our Grand Masters - 1855-1980". It is a task that could almost be called "Mission Impossible".

Anyone who has read "The First One Hundred Years, A History of The Grand Lodge, A.F. & A.M. of Canada in the Province of Ontario, 1855-1955", will no doubt know that it took M.W.Bro. Walter Harrington and V.W.Bro. Foy Foley almost four hundred pages to tell that history. W.Bro. George Campbell and R.W. Bro. Runnalls have attempted to relate the history of fifty-nine Grand Masters in a twelve page presentation.

It is obvious to all who have read it and to those who have listened to the presentation that a tremendous amount of research and a great deal of time and effort have gone into this paper. However, it is my opinion that the Authors have failed to relate the findings of this research. The paper tends to make one feel as though he is trying to absorb the telephone directory, with names and dates.

The Authors have informed us of the number of Grand Masters associated with law, medicine, teaching and so on; I feel that had they given a little thought to the fact that all of these worthy brethren were Masons and that the presentation was prepared for Masons, they would have endeavoured to give a more detailed report on their Masonic achievements. I feel that their name, profession, age and years in office should have been followed by what they had achieved while in office. What problems did they have to overcome? What were they most remembered for? How many Rulings did they make while in office? What, if any, was the most controversial Ruling? And any other findings that relate to their Masonic Careers.

Unfortunately this presentation tends to be a dusty chronicle of facts and figures, and I say unfortunately because it is obvious that a great deal of work has gone into it.

Finally, I hope that the Authors will not let my comments deter them from submitting further presentations in the future and that they will take my criticism as being constructive.

Bro. L. Hirst

#### INFORMATION DISCUSSION

Following the formal reviews, R.W.Bro. Bruce then invited the Brethren to participate in the discussions.

R.W.Bro. Balfour LeGresley commented that he had recently borrowed a copy of the book "OUR GRAND MASTERS - 1855-1980" from the Grand Lodge Library in Toronto and that it must have contained over 400 pages with a full page picture of each of the 59 Grand Masters accompanied by a great deal of factual information.

Another Brethren stated that it was his understanding that one of the Grand Masters, on his initial application to masonry, was not accepted at the time of balloting. He inquired if any other Grand Masters had been refused admission to the Craft.

R.W.Bro. Bruce then called on R.W.Bro. Runnalls to present a summary of the discussions.

#### SUMMARY

R.W.Bro. Runnalls, speaking on behalf of W.Bro. Campbell and himself, thanked W.Bro. Thornton, R.W.Bros. Newell and Piper, and Bro. Hirst for their written evaluation and comments of the paper as presented and also the Brethren who participated in the informal discussion.

In the main, the paper seems to have been well received. However, Bro. Hirst has made a few observations that need some explanation.

This paper has been a review of a recently completed book on "OUR GRAND MASTERS - 1855-1980" by R.W.Bro. J. Lawrence Runnalls. R.W.Bro. Runnalls did not consider himself the Author, but merely the compiler of information which activity covered a span of some 30 years. He tried to record what had been said about each Grand Master as contained in the Proceedings of Grand Lodge. This consisted of biographies, especially after 1941, and the reports by the Grand Masters and the Committees on the Fraternal Dead at the time of the death of each. The librarian of the St. Catharines Public Library co-operated in seeking out the obituaries contained in the news papers over more than a century. This gave two views, from a Masonic point of view and that of a layman. However, in no case did it touch upon the difficulties and accomplishments of each.

When asked to review this book, we found no other suitable way to deal with it, and we trust that it will be accepted in this light.

As suggested, the field is now wide open for others to deal with specific aspects of the life and accomplishments of our Grand Masters.

In concluding his remarks, R.W.Bro. Runnalls stated that only nine copies of his book had been reproduced and bound. Copies have already been presented to the Grand Master, Grand

Secretary, Grand Lodge Library, W. Master of Maple Leaf Lodge, No. 103, P. Master of Temple Lodge, No. 296 and P. Master of Seymour Lodge, No. 277, and that this was the first opportunity to present a copy to The Heritage Lodge.

The Book was presented to the Worshipful Master who in turn presented it to W.Bro. Rev. Rivers, Chairman of the Lodge Library Committee.

V.W.Bro. Pos, in thanking the Authors, Reviewers and Participants, reminded the Brethren that irregardless of one's station in life or age of maturity, the history of our Grand Masters has shown that all of us have the potential to make a significant contribution to the Craft if we will but accept the challenge and apply our resources. He also thanked R.W.Bro. Bruce for assembling and organizing an excellent program for the evening.

Before returning the meeting to the care of the Worshipful Master, R.W.Bro. Bruce extended an invitation to all Brethren who may be interested in Masonic Research or who may wish to prepare a paper for a future presentation to get in touch with him as soon as convenient. He also mentioned that there would not be a paper for the next Regular Meeting, as this was the Annual Installation and Investiture of the Worshipful Master and Lodge Officers.

The Lodge was called off for the space of 10 minutes and re-convened at 9:25 to conclude the regular business of the Lodge.

#### MINUTES

It was regularly moved by R.W.Bro. Emerick, seconded by W.Bro. Zwicker, that the minutes of the Thirteenth Regular Meeting of the Lodge, held on May 21st, 1980, be adopted as circulated in the Lodge Proceedings (Vol. 3, No. 4). Motion carried.

#### REPORTS OF COMMITTEES ON PETITIONS

The reports of the Committees on Applications (25) for Affiliation as listed on pages 5, 6 and 7 of the last Lodge Proceedings (Vol. 3, No. 4), dated May 1980, all reported favourable.

#### MOTION Re: Reports of Committees on Petitions

I was regularly moved by V.W.Bro. Randall Langs and seconded by R.W.Bro. Balfour LeGresley, that the reports be received, the committees discharged and proper notice for balloting at the next Regular Meeting of the Lodge be included in the Lodge Summons. Motion carried.

CORRESPONDENCE

Letters were received as follows:

1. From W.Bro. Frank Gordon Simm, P.M. of Electric Lodge No. 495, Hamilton, requesting a demit. W.Bro. Simm is a member in good standing.
2. From the Secretary/Treasurer of the Worshipful Masters' Past Masters' and Wardens' Association of Waterloo District including:
  - Minutes of May 29th, 1980 meeting
  - 1980/81 inter-lodge visitation schedule
  - Preston Lodge No. 297 is to visit us. We are to visit Wilmot Lodge No. 318.
  - Agenda for the October 30th meeting.
3. From W.Bro. W.B. Miller, Secretary for Waterloo District which included a limited number of copies of the Waterloo District Trestle for R.W.Bro. Talbot L. Peyton. We were required to pay 80¢ duty for insufficient postage.
4. From the Office of the Grand Secretary, re: our request for permission to obtain the documentary film on the Installation of the Grand Master of the Grand Lodge of Australia. We now have the address of The Masonic Services Association in Maryland, U.S.A., who may be able to procure the film for us.
5. From the Office of the Grand Secretary, re: special dispensation for a new procedure to process applications for affiliation to The Heritage Lodge No. 730. (to be discussed in General Business)
6. From the Grand Secretary, M.W.Bro. Robert E. Davies re: Publication of a Masonic Bulletin - "The Lodge Historian"

Dear Bro. Pos:

"In response to your letter of August 8, 1980, I would advise that you do not require the approval of Grand Lodge to print the above captioned Bulletin. However, it is suggested you check with the Chairman of the Committee on Masonic Education first before printing this item".

Aug. 20, 1980 Robert D. Davies  
Grand Secretary

7. From W.Bro. Glenison T. Jones of Ottawa, and a member of The Heritage Lodge, as a follow up to a gift of two copies (Nos. 3 and 4) of a Catalogue of The Masonic Collection of A.J.B. Milborne, as housed in the Public Archives, Ottawa, Canada.
8. From R.W.Bro. Hartley Thompson, announcing a Lodge of Instruction for Installing Masters to be held on Wednesday September 10, 1980, at 8:00 p.m. in the Preston-Hespeler Masonic Temple.



9. From Dominion Regalin Limited, enclosing a new price list of increased costs effective immediately.
10. A number of letters were received from:

V.W.Bro. Ernest J. Brown  
Bro. William Bolton  
W.Bro. R. Forest-Jones  
W.Bro. Terrance J. Thom  
R.W.Bro. Wm. Lowe  
W.Bro. E.C. Gerhart

with corrections to the last Lodge Proceedings.

MOTION Re: Correspondence

It was regularly moved by W.Bro. Zwicker and seconded by W.Bro. Boratynec, that the correspondence be received and processed in the usual manner. Motion carried.

#### PASSING ACCOUNTS

The following accounts amounting to \$67.19 were presented, and on a motion by R.W.Bro. Frank Bruce and W.Bro. Paul Engel were passed and ordered paid:

Secretary's Account	
- Rubber deposit stamp Inv. #246	\$ 8.83
- Postage due (Waterloo District)	.80
C. Waddington and Son Ltd.	
- Engraving Officers Collars Inv. #19	44.56
W.Bro. Donald B. Kaufman	
- Refreshments for Sept. meeting	<u>13.00</u>
TOTAL	\$67.19

#### RECEIVING PETITIONS FOR AFFILIATION

Applications for affiliation were received as follows:

1. COSENS, Donald L., P.M.; 13 Margaret St., St. Thomas; Age 45; Deputy Registrar of Deeds; member of St. Davids Lodge No. 302, G.R.C.; recommended by W.Bro. G. Robert Jackson and W.Bro. Leverne Ferguson.
2. BRANDRIDGE, Laurie, P.G.S.; Box 26, 190 Centre St., Beeton; Age 72; Retired; member of Spry Lodge No. 385, G.R.C.; recommended by R.W.Bro. Ed. Ralph and W.Bro. James Robson.
3. PENROSE, Frederick W., P.M.; 110 Norton Ave., Willowdale; Age 66; Retired; member of Patterson Lodge No. 265, G.R.C.; recommended by R.W.Bro. Thomas G. Roberts and W.Bro. Harry J. Dowsett.
4. GABRIELLE, Denis Michael Stephen, M.M.; 9 Easton Court, Ajax; Age 30; Physician; member of Doric Lodge No. 424, G.R.C.; recommended by R.W.Bro. C. Edwin Drew and V.W.Bro. Jack Pos.

5. GIVEN, George Laurie, W.M.; 12 Wildwood Place, Waterloo; Age 60; Sales; member of Temple Lodge No. 690, G.R.C.; recommended by R.W.Bro. Wallace E. McLeod and R.W.Bro. Balfour LeGresley.
6. WATSON, John, W.M.; 94 Glasgow St., Kitchener; Age 53; Maintenance; member of Brotherhood Lodge No. 723, G.R.C.; recommended by R.W.Bro. Wallace E. McLeod and R.W.Bro. Balfour LeGresley.
7. JOYCE, Edwin Frank, P.M.; 171 Keslop Rd., Milton; Age 53; Manager; member of St. Clair Lodge No. 135, G.R.C.; recommended by R.W.Bro. W.E. Wilson and V.W.Bro. Robert McMaster.
8. McNEIL, William Leonard, P.M., 403 Campbell Ave., Milton; Age 67; Retired School Superintendent; member of St. Clair Lodge No. 135, G.R.C.; recommended by R.W.Bro. W.E. Wilson and V.W.Bro. Robert McMaster.
9. ANDREWS, Leonard E., G.S.; 105 Campbell Ave. W., Campbellville; Age 60; Stock Broker; member of Campbell Lodge No. 603, G.R.C.; recommended by V.W.Bro. W. Robert Lawson and V.W.Bro. Robert McMaster.
10. KINNEE, Morley John, P.G.S.W.; 40 Baif Blvd., Richmond Hill; Age 78; Retired; member of Vaughan Lodge No. 54, G.R.C.; recommended by R.W.Bro. Wallace E. McLeod and R.W.Bro. Balfour LeGresley.
11. FAST, Allyn Ralph, P.M.; 12 Wintemute St., Fort Erie; Age 64; Electrician; member of Palmer Lodge No. 372, G.R.C.; recommended by R.W.Bro. Wm. Lowe and R.W.Bro. John M. Plyley.
12. RIVERS, Raymond Pritchard, M.M.; 664 Lundys Lane, Peterborough; Age 71; Retired; member of J.B. Hall Lodge No. 145, G.R.C.; recommended by W.Bro. Rev. Gray Rivers and R.W.Bro. F. Harland Seens.
13. SCOTT, Walter Gifford, P.M.; 6075 Summer St., Niagara Falls; Age 69; Retired; member of Stanford Lodge No. 626, G.R.C.; recommended by R.W.Bro. Wm. Lowe and R.W.Bro. C.A. Sankey.
14. SEFTON, James William, M.M.; 4 Hughson Dr., Box 5, R.R.#1 Unionville; Age 65; Retired; member of Markham Union Lodge No. 87, G.R.C.; recommended by Bro. Wm. B. Bolton and R.W.Bro. Ed. Ralph.
15. HOGG, John Henry, M.M.; 201-1500 Merivale Rd., Nepean; Age 58; Owner Insurance Agency; member of Ancient St. John Lodge No. 3, G.R.C.; recommended by Bro. Wm. B. Bolton and R.W.Bro. Ed. Ralph.
16. WILHELM, Allan E., P.M.; R.R.#1, New Hamburg; Age 62; Farming; member of New Dominion Lodge No. 205, G.R.C.; recommended by W.Bro. H.C. Wolfe and Bro. Earl W. Gillespie.

17. MARR, George A., P.G.S.; 43 Oregon Rd., Sault Ste. Marie; Age 54; Pharmacist; member of Algoma Lodge No. 469, G.R.C.; recommended by R.W.Bro. C. John Woodburn and Bro. Wm. B. Bolton.
18. HAM, James Alan, P.M.; 720 Highland Ave., Ottawa; Age 57; Civil Servant; member of Fidelity Lodge No. 231, G.R.C.; recommended by Bro. Wm. B. Bolton and V.W.Bro. Jack Pos.
19. FLETCHER, David Gordon, M.M.; 8-126 Tollgate Rd., Brantford; Age 43; High School Teacher; member of Ozias Lodge No. 508, G.R.C.; recommended by R.W.Bro. Clare Parsons and R.W.Bro. Donald Grinton.
20. JOHNSON, James F., P.M.; 75 Emmett Ave., Apt. #711, Toronto; Age 61; Retired; member of University Lodge No. 496, G.R.C.; recommended by R.W.Bro. Ed. Ralph and V.W.Bro. Jack Pos.
21. RHODES, Albert Edward, M.M.; 362 Blair Rd., Cambridge; Age 63; Supervisor; member of Galt Lodge No. 257, G.R.C.; recommended by R.W.Bro. Burton S. Freer and W.Bro. Wm. E. Westbrook.
22. AMIS, David Sidney, W.M.; 151 Wolton Ave. S., Hamilton; Age 32; Sales Representative; member of The Barton Lodge No. 6, G.R.C.; recommended by V.W.Bro. Laverne Dawdy and R.W.Bro. Duncan J. McFadgen.
23. WILKER, Gordon Henry, G.O.; Box 325 New Hamburg; Age 80; Retired; member of New Dominion Lodge No. 205; G.R.C.; recommended by W.Bro. J. Kenneth Marty and Bro. Earl W. Gillespie.
24. PELLOW, William Russel, P.D.D.G.M.; 1678 Louise Blvd., London; Age 50; Dental Surgeon; member of Ionic Lodge No. 716, G.R.C.; recommended by R.W.Bro. E.S.P. Carson and R.W.Bro. Donald J. Emerick.
25. GILLIS, Kenneth S., E.A.; R.R.#2 Atwood; Age 62; member of Elma Lodge No. 456, G.R.C.; recommended by R.W.Bro. Keith Flynn and V.W.Bro. Randall Langs.

MOTION Re: Petitions for Affiliation

It was regularly moved by V.W.Bro. J. Pos, seconded by V.W.Bro. R. Langs, that the Petition for Affiliation be received, the usual committees appointed, and the names and required particulars of the Applicants published in the next Lodge Summons. Motion carried.

REPORT OF THE GENERAL PURPOSE COMMITTEE

W.Bro. Donald Kaufman, acting on behalf of R.W.Bro. Ron Groshaw, reported that copies of the complete minutes of the August 20th meeting of Lodge Committee on General Purposes were available in the Anti-room and suggested that everyone obtain one if they didn't already have one. He then briefly outlined some of the highlights.

MOTION Re: Annual Dues and Life Membership

It was regularly moved by W.Bro. Kaufman, seconded by W.Bro. Moffat that the Report of the General Purpose Committee be accepted as written. Motion carried.

GENERAL BUSINESS

R.W.Bro. W.E.C. Wilson, reminded the Brethren of his notice of motion, of the last meeting, as it appeared in the Lodge Summons/Proceedings, page 15, Vol. 3, No. 4, and that at this time he would formerly present the complete motion.

MOTION

It was regularly moved by R.W.Bro. Ed. Wilson, seconded by R.W.Bro. Balfour LeGresley, that:

(a) paragraphs 1, 2 and 3 of Article XII of the by-laws be deleted in their entirety and the following substituted in their stead:

INITIATION

1. The fee for initiation shall be \$500.00 which shall include the Grand Lodge Fee for registration and certificate, and a Master Mason's apron.

AFFILIATION

2. The fee for affiliation shall be \$15.00 and shall accompany the application for affiliation.

ANNUAL DUES

3. The annual dues for each member shall be \$15.00 payable in advance. The annual dues shall be pro-rated on the basis of \$1.50 for each month remaining from the date of membership into the Lodge until the following September 1st, to a maximum of \$15.

LIFE MEMBERSHIP

4. In lieu of annual dues, a member may elect to become a Life Member by making a one lump-sum payment to the Lodge. This lump-sum payment shall be in accordance with the terms of Appendix A of these by-laws.
- (b) that the following be added to Article XVI of the by-laws:

LIFE MEMBERSHIP FUND

7. All monies received in payment of Life Membership shall be deposited in a separate account known as the Life Membership Account, and invested from time to time in Charter Bank or Trust Company Certificates, or similar securities.

8. The Fund shall be administered by the Committee of General Purposes, which shall ensure that the interest from the invested sum shall be transferred to the Operating Fund from time to time, and that no encroachment on the principal amount shall take place except in accordance with the terms of Appendix A of these by-laws.

(c) that the first and second sentences of paragraph 1 of Article XVI be changed to read:

There shall be three funds maintained in the name of the Lodge, in a Chartered Bank or Trust Company as approved by the Lodge. The Funds shall be known as  
(a) The Operating Fund, (b) The Capital Fund, and  
(c) The Life Membership Fund.

#### APPENDIX A

Sept. 17, 1980

#### ADMINISTRATION OF A LIFE MEMBERSHIP PLAN FOR THE HERITAGE LODGE NO. 730

##### General

Basically, the concept of Life Membership is very simple. In lieu of annual dues, the Life Member pays to the Lodge one lump-sum which thereafter exempts him from any further payments during his lifetime. Out of this lump-sum the Lodge pays any incidental expenses and invests the remainder in interest-bearing securities, the income from which pays, in effect, annual dues on his behalf.

The amount to be invested may be set at a figure which will require a small amount of the principal to be used with the earned interest to equal the annual operating expenses, or may be set at a value sufficient to pay such expense from interest alone, without encroaching on the principal at any time. In the former case the principal will diminish annually, reaching zero at some time in the future, say age 75. In the latter case, the principal will remain at full value indefinitely, that is, it will be self-sustaining, and will be the same for all members regardless of age. It is this plan to which The Heritage Lodge subscribes.

In a self-sustaining plan the amount to be invested is determined by the following formula:

$$P = \frac{100 M}{I}$$

where P = principal amount to be invested

M = annual dues or annual operating expense per member

I = prevailing or expected interest rate, or return on the investment, in percent.



### Life Membership Fee

The current annual dues for this Lodge are \$15.00 payable in advance, and the required principal amount is therefore:

$$P = \frac{100 \times 15.00}{10} = \$150.00$$

assuming an expected interest rate of 10%. To this must be added the incidental expenses, which in this Lodge are:

Grand Lodge commutation fee.....	\$25.00
Affiliation Fee (to Capital Fund)...	15.00
First year's dues in advance.....	<u>15.00</u>
Total Expenses	\$55.00

Therefore, the total cost of a Life Membership in The Heritage Lodge No. 730 is:

\$150.00 plus \$55.00 or \$205.00 for the year 1981.

### Administration

1. Interest earned by the invested amount shall be deposited in the Life Membership Account as received. The income only from this account shall be transferred to the Operating Account as required. This shall be done by cheque, signed by the regular signing officers of the Lodge.
2. Except as required for investment as described in Article XVI, paragraphs 7 and 8, no portion of the principal amount of the Life Membership Fund shall be withdrawn without a notice of the proposed withdrawal having been given in a Lodge summons and without a 2/3 majority vote of the members present and voting at the next regular meeting of the Lodge.
3. No fee, in whole or in part, may be returned to a brother or to his estate for any reason, including demission, suspension, expulsion or death.
4. The Life Membership Fund shall be reviewed annually by the Committee of General Purposes. If at any time the annual dues of the Lodge or the annual operating expenses are changed, the Life Membership fee charged to subsequently joining members shall be altered accordingly.
5. All bonds, certificates and other securities relating to the Life Membership Fund shall be kept in a safe deposit box approved by the Lodge, and shall be made available to those auditors at any time.

There was considerable discussion on the purpose of Life Memberships as well as the administrative procedure. R.W.Bro. Curtis stated the main purpose is to prepay membership dues. Others felt it eliminated the embarresment of forgetting to make the annual payment particularly when a member belongs to several organization with different fiscal years. It was also

stated that Life Memberships do help to reduce the number of demits in a lodge. There was some concern that in future years it may be the annual dues paying members who would have to carry the Lodge with the current rate of inflation. R.W.Bro. Wilson assured the Brethren that the agenda Members would not be penalized since it is the responsibility of the Committee of General Purposes to review the financial structure annually and adjust the Life Membership Fee accordingly.

The motion was passed by a 70% majority.

MOTION Re: New application form for affiliation

It was regularly moved by R.W.Bro. David Bradley, seconded by W.Bro. Wm. Boratynec, that the Lodge approve the new application form and procedure for processing of applications for membership in The Heritage Lodge No. 730, G.R.C., by affiliation only.

R.W.Bro. Bradley, by way of explanation, went on to say "This simply means that we use the same type of application form (Form #7, page 172) as specified in the new Constitution, but adding three more spaces to accommodate three additional signatures of supporting masons, who need not necessarily be members of The Heritage Lodge. This procedure would take the place of appointing an investigation committee for masons wishing to become members of The Heritage Lodge by affiliation.

The motion was passed.

MOTION Re: Printing new Application Forms

It was regularly moved by R.W.Bro. Balfour LeGresley and seconded by W.Bro. Don Thornton, that, subject to the approval of Grand Lodge for the use of the proposed new forms for affiliation, the Secretary be authorized to order the printing of 1000 copies as soon as possible. Motion carried.

BALLOTING

It was regularly moved by V.W.Bro. Randall Langs, seconded by R.W.Bro. Ed. Wilson, that the ballot be taken collectively. Motion carried.

Following a favourable ballot on all Applications, the Worshipful Master declared the following Brethren eligible for membership in The Heritage Lodge No. 730, by affiliation, and requested that each new member affix his signature in the Lodge Register at his earliest convenience in token of submission to the Lodge By-Laws:

R.W.Bros. Edward Sidney Patrick Carson, Wilbur J. Dickinson, Charles Russell Harris;

V.W.Bros. Harold S. Anderson, Frank William Chisholm;

W.Bros. Lancelot Francis Buttler, Barry Allan Douglas, Charles Raymond Griffiths, Thomas Henderson, Jerry Michael Howarth, Donald Ion, Donald Ross Moore, Maurice William George O'Neill, Stanley Lloyd Tonkin, Reginald Forest-Jones;

Bros. Roy Dawson Gilder, Robert FitzGerald Gordon, Perry Rupert Harrison, John Leonard Herron, James R. Hunter, Paul Liscumb, Malcolm John McKissack, Thomas Wilbert Platt, Thomas Ross Silk, David Peter Stanton and Russell John Varley.

#### ELECTION OF OFFICERS

The Worshipful Master called on V.W.Bro. Laurie Brandridge of Spry Lodge No. 385 and Bro. Hugh McLeod of Cedar Lodge No. 270, to act as Scrutineers.

Following the election by written ballot and after thanking the Brethren who had assisted as Scrutineers, the Worshipful Master declared the following Brethren as Officers Elect for their respective offices for the ensuing masonic year:

R.W.Bro. Ronald E. Groshaw, W.M. - Elect  
W.Bro. George E. Zwicker, S.W. - Elect  
R.W.Bro. Balfour LeGresely, J.W. - Elect  
V.W.Bro. Jacob Pos, Secretary - Elect  
R.W.Bro. Gary J. Powell, Treasurer - Elect

#### ELECTION OF TYLER

The Worshipful Master called for nominations for the office of Tyler and for the positions of Auditor.

R.W.Bro. Balfour LeGresley nominated R.W.Bro. Charles F. Grimwood. On a motion by W.Bro. George Zwicker and W.Bro. Rev. Gray Rivers, nominations were closed and the W.M. declared R.W. Bro. Charles F. Grimwood, Tyler - Elect for the ensuing masonic year.

With a change in location of the residence of the Treasurer, by virtue of a new Treasurer - Elect, it was thought advisable to defer the election of Auditors until such time as new candidates may be found in the Guelph area.

#### FOR THE GOOD OF MASONRY

The following Brethren reported as follows:

R.W.Bro. Balfour LeGresley

- This evening R.W.Bro. Wallace McLeod, will have been made a Mark Master Mason.
- Several Grand Lodge books could be purchased from him following the meeting.

V.W.Bro. Randall Langs

- Brant District Reception for M.W.Bro. N.R. Richards, Grand Master, Burford Fair Grounds, October 29, 1980, Social hour 6:00 p.m., dinner 7:15 p.m.

W.Bro. R. Forest Jones

- Volunteered his services as the Lodge Representative for Eastern District, until such time as some one from that District becomes available.

V.W.Bro. Laurie Brandridge

- Volunteered his services as the Lodge Representative for Georgian District.
- Georgian District Reception for M.W.Bro. N.R. Richards, Grand Master, October 4, 1980, Social at 6:00 p.m., Dinner at 7:00 p.m. Tickets - \$10.

W.Bro. H.G. Edgar

- R.W.Bro. G. Ivor Davies is resting comfortably at Myrtle Beach, recovering from a heart attack.
- W.Bro. John Brittain is now at home recovering from a short visit to the hospital.

Following the invitation from the Junior Warden to enjoy a social period with refreshments in the banquet hall, the Lodge was closed in harmony at 10:55 p.m.

J. Pos, Secretary

\* \* \*

#### IN MEMORIUM

W.Bro. Henry Fishcarrier  
W.M. Hiram Lodge No. 319;  
Affiliated with The Heritage Lodge No. 730,

Passed to the Grand Lodge above,  
July 28, 1980

We cherish his memory in our hearts.

\* \* \*

Corrections to Lodge Proceedings Vol. 03, No. 04.

Page 12

Please note the comment from V.W.Bro. Ernest Brown should have read - "even if a 'Lewis' were accepted as an E.A. before he was twenty-one years of age, he would have to wait until he was twenty-one before being passed or raised".

#### FRATERNAL VISIT TO OCCIDENT LODGE NO. 346

On September 2nd, 1980, a large number of Masons of The Heritage Lodge made a Fraternal visit to Occident Lodge No. 346. The Brethren were received in the traditional manner by W.Bro. John Boersma, Worshipful Master of Occident Lodge, who extended a sincere welcome and then invited R.W.Bro. Donald Grinton, Worshipful Master of The Heritage Lodge, to assume the gavel.

R.W.Bro. Grinton, after extending fraternal greetings, introduced the officers and members who would be participating in the work of the evening and then called on W.Bro. Rev. Gray Rivers to attend the Altar.

## At The Altar

The Lodge being open in the Fellowcraft Degree, W.Bro. Rivers proceeded with the service:

When the children of Israel finally made the break from their Egyptian Bondage they soon found themselves in a serious predicament; the Red Sea lay ahead and Pharaoh's armies were rearing down upon them from behind. What to do? EXOD. 14: 15: "The Lord said to Moses, 'Tell the people of Israel to go forward'". It had to be a step of faith!

The 2nd degree in Masonry is, for the candidate, similarly a step of faith. But when taken in that spirit how miraculously does God open the way to new adventures and discovery. May he be with us again this night as we share that "step of faith" with another of our recently initiated brethren.

## Let Us Pray

Supreme Architect of Heaven, into whose hand we all can commit ourselves with confidence, grant us the fortitude to trust thee in all aspects of our lives. May we all, like the candidate of this hour, accept the challenge of each new day, and each new experience of life, to heed the instruction of Thee, our God, to go forward - aware that Thou art with us, and that there is also a great throng of others around us who are always ready to steady us and support us if we should falter or flounder on the way. For such is the brotherhood of Masonry! Amem.

## SO MOTTE IT BE

The Second-Degree was exemplified by the Officers and Members of The Heritage Lodge, following which R.W.Bro. Grinton returned the gavel to W.Bro. Boersma, who thanked the Brethren for the fine degree and also the Choir whose music added greatly to the work of the evening.

## Presentation

At this time W.Bro. Boersma called on R.W.Bro. Wallace McLeod; Member of the Board of General Purposes and Chairman of the Grand Lodge Committee on Masonic Education who presented a personalized copy of the new Masonic book "Whence Come We" to R.W.Bro. Balfour LeGresley and V.W.Bro. Jacob Pos for their contribution in its publication.

Following several announcements, the Lodge was closed and the Brethren adjourned to the Banquet Hall for an hour of refreshment and fellowship which was highlighted by an address from R.W.Bro. Wallace McLeod; Re: Quatuor Coronate Lodge No. 2076, London, England. (This address will be reproduced in the next Lodge Proceedings).



### COMING EVENTS

OCTOBER 15, 1980 (Wednesday) - General Purpose Committee in the Preston-Hespeler Masonic Temple, at 7:30 p.m. See this Summons for details.

OCTOBER 24, 1980 (Friday) - The 18th Century Degree Cast of Wellington District, will be visiting Niagara Lodge No. 2, Niagara-on-the-Lake, to dramatize in full costume of the period, a typical 18th Century Lodge Meeting and Initiation Ceremony. Please note the change of date from previous Lodge Summons.

OCTOBER 30, 1980 (Thursday) - The Fall Meeting of the Worshipful Master's, Past Master's and Warden's Association of Waterloo District will meet in the Preston-Hespeler Masonic Temple at 8:00 p.m. hosted by Cambridge Lodge No. 728.

NOVEMBER 18, 1980 (Wednesday) - Regular Meeting of The Heritage Lodge, Annual Installation of the Worshipful Master and the Investiture of the Officers, and the Official Visit of R.W.Bro. Talbot L. Peyton, District Deputy Grand Master of Waterloo District. There will be no masonic paper presented at this meeting.

Masonic Papers to be presented at future meetings include:

1. Quasi Masonic Bodies not recognized by Grand Lodge; for example: Chinese Masons, Red Cross of Rome and Constantine, Rosicrucians, Prince Hall Masons, etc.
2. Women Freemasons in Ontario, by R.W.Bro. Lawrence Runnalls.
3. Grand Lodge of Canada in the Province of Ontario - Lodges formerly on the Register and now struck off, by Bro. John E. Taylor.
4. Masonic Research Lodges - An Up-To-Date Review.
5. The Masonic Career of Captain Joseph Brant - Mohawk Indian Chief by V.W.Bro. Jack Pos.
6. Anti-Masonic Groups - Individual, Political. Ecclesiastical etc., suggested by R.W.Bro. E.J. Burns Anderson.
7. Important Masons of the First Provincial Grand Lodge in Canada, 1792-1822, by W.Bro. Robert Butler.
8. Lodge Tracing Boards - An illustrated presentation and discussion of the symbolism. If anyone has knowledge of unique and interesting tracing boards, please bring it to the attention of V.W.Bro. Jack Pos.

Anyone wishing to do research or present a masonic paper for The Heritage Lodge, or anyone wishing to make suggestions for topics for future Masonic Papers, please get in touch with R.W.Bro. Frank Bruce, Chairman of the Committee on Masonic Information.

# MASONIC INFORMATION IN THE PUBLIC ARCHIVES

The following information was received by R.W.Bro. Balfour LeGresley from the Social/Cultural Archives section of the Public Archives, Ottawa, listing references to sources of masonic information available:

- a) A.J.B. Milbourne papers (MG 24 L 15). Perhaps the most important collection of Masonic material we have. Mr. Milbourne was active in Masonic affairs and an enthusiastic historian of the Order. Our Library has a large collection of books on the Masons placed by Mr. Milbourne.
- b) Information on the Masonic Fraternity, Brome County, Quebec in the Stone Family papers (MG 24 D 16).
- c) Information on the Masonic Hall Association, Hamilton, Ontario 1871 in the Buchanan papers (MG 24 D 16).
- d) A certificate of admission (1760) into the order of Freemasons on board the HMS Vanguard in the Edward Gray papers (MG 55/18 No. 87).
- e) Information on the Masonic Lodge accounts 1791 in the McDonald-Stone papers (MG 23 H II 1).
- f) Ten items on the Freemasons of Montreal and especially the St. Lawrence Lodge No. 923 in the Murdock-Morrison papers (MG 24 L 17).
- g) Summonses and invitations from lodges and chapters of the Royal Arch masons sent to John James Gemmell (1835-91) an Ottawa barrister of the legal firm of Lees and Gemmell in the J.J. Gemmell papers (MG 24 L 18).
- h) Information on the Masonic Order and Order of the Mystic Shrine in the Barnhart family papers (MG 30 C 40).
- i) Thomas Tweed papers (MG 30 E 190). Tweed was active in the Masons at the turn of the century.
- j) Col. W.N. Ponton papers (MG 30 E 96). A significant source since Ponton was Grand First Principal of the Grand Chapter of the Royal Arch Masons.
- k) Information on the Chinese Freemasons in the Sam family papers (MG 55/30 No. 166).
- l) Information on the Chinese Freemasons in the Yee Yee Tam papers (MG 30 E 314).
- m) Wasyl Perepeluk papers (MG 30 C 101). On the Masons in Manitoba.
- n) Information on the Masonic Lodge in Prince Edward Island in the H.F. Jarvis papers (MG 24 K 57).
- o) Information on les francs-macons in the A-Leo Leymarie papers (MG 22 B 1).

Other information on the Masons may be found by checking our indexes under the names of particular lodges. For example we have the papers of the Mount Zion Masonic Lodge of Kemptville, Ontario (MG 28 I 162).

CEREMONY OF THE INSTALLATION OF THE WORSHIPFUL  
MASTER AND THE INVESTITURE OF THE OFFICERS OF  
THE HERITAGE LODGE NO. 730, A.F. & A.M., G.R.C.  
Wednesday, November 19, 1980, Cambridge

Installing Board

I.M.	W.J. Curtis	Tyler	G.J. Powell
S.W.	C.B.E. LeGresley	D.C.	J. Hobson
J.W.	G.R. Jackson	A.D.C.	C.J. Woodburn
S.D.	H. Edgar	A.D.C.	E.J. Brown
J.D.	R. Forest-Jones	Chaplain	A.W. Watson

The Work

Present W. Master - elect	J. Pos
Antient Charges	Toronto District 7 Masters
Obligation (2nd Degree)	E. Steen
Obligation (Board)	A.N. Newell
Secret Work	J. White
Install W.M.	A.L. Copeland
Invest I.P.M.	D. Grinton
Working Tools (3rd)	J. Gerrard
Working Tools (2nd)	C. Baxter
Working Tools (1st)	K. Flynn
Book of Con. & Warrant	R.D. Langs
Charge from N.E.	W.A. Isbister

Investiture of Officers

S.W.	B. LeGresley	Deacons	E. Ralph
J.W.	N. Strutt	D.C. & Stewards	L. Hahn
Charge to Ws.	F. Ferguson	Organist	S. Thurtell
Chaplain	A.W. Watson	I.G.	J. Woodburn
Treas.	R. McMaster	Tyler	E. Brown
Sec'y.	R. Bruce	Historian	F. Branscombe
	General Charge	D.J. McFadgen	
	Proclamation	T.L. Peyton	

GRAND LODGE OFFICERS  
1979 - 1980

THE MOST WORSHIPFUL THE GRAND MASTER  
M. W. Bro. Norval Richard Richards  
59 Green St., Guelph, N1H 2H4

DEPUTY GRAND MASTER  
R. W. Bro. Howard O. Polk  
892 Aaron Ave., Ottawa, K2A 3P3

GRAND SECRETARY  
M. W. Bro. Robt. E. Davies  
Drawer 217, Hamilton, L8N 3C9

DISTRICT DEPUTY GRAND MASTER, WATERLOO DISTRICT  
R. W. Bro. Lewis Hahn  
75 York St., Kitchener, N2G 1T5

LODGE OFFICERS  
1978-79

W.M. R.W.Bro. Donald S. Grinton	Tyler	R.W.Bro. C.F. Grimwood
I.P.M. R.W.Bro. Keith R.A. Flynn	Sec'y	V.W.Bro. Jacob Pos
S.W. R.W.Bro. Ronald E. Groshaw	A/Sec'y	
J.W. W.Bro. George E. Zwicker	Treas.	R.W.Bro. W.E. Wilson
S.D. W.Bro. Galfour LeGresley	D.C.	R.W.Bro. Roy S. Sparrow
J.D. R.W.Bro. David C. Bradley	Chap.	W.Bro. Rev. W.G. Rivers
I.G. R.W.Bro. C.E. Drew	Organist	R.W.Bro. L.R. Hertel
S.S. R.W.Bro. Robert Throop	Historian	W.Bro. Henry G. Edgar
J.S. W.Bro. Albert A. Barker		

LODGE COMMITTEES FOR 1979-80

GENERAL PURPOSE - Chairman, R.W.Bro. Ronald E. Groshaw, (S.W.);  
Chairmen of Lodge Committees; Officers and Past Masters.

VISITATION & TRANSPORTATION - Chairman, W.Bro. George E. Zwicker,  
(J.W.): W.Bro. Balfour LeGresley, (S.D.): and R.W.Bro. David C.  
Bradley.

MEMBERSHIP & UNATTACHED MASONS - Chairman, R.W.Bro. Ed Ralph; W.Bro.  
Balfour LeGresley, (S.D.); V.W.Bro. Stewart Thurtell; W.Bro. Bert  
Mennie; and R.W.Bro. Robert Throop.

REFRESHMENT & ENTERTAINMENT - Chairman, R.W.Bro. Robert Throop, (S.S.);  
W.Bro. Albert A. Barker, (J.S.); Local Co-Chairman, W.Bro.  
Donald Kaufman; Bro. John Jones and Bro. Richard Zimmerman.

RECEPTION - Chairman, R.W.Bro. Roy Sparrow, (D.C.); R.W.Bro. C.E.  
Grimwood, (Tyler); and R.W.Bro. Wm. S. McVittie.

MASONIC INFORMATION - Chairman, R.W.Bro. Frank Bruce; R.W.Bro. Gary  
Powell; and V.W.Bro. Jacob Pos.

MASONIC MUSEUM - Chairman, V.W.Bro. Jacob Pos; R.W.Bro. Wallace E.  
McLeod; and R.W.Bro. John C. Woodburn.

CENTRAL DATA BANK - Chairman, W.Bro. Balfour LeGresley; R.W.Bro. James  
Gerrard; R.W.Bro. David Bradley; R.W.Bro. Ronald Groshaw; W.Bro.  
Paul Engel; and Bro. Kenneth Bartlett.

LODGE LIBRARY - Chairman, Bro. Rev. Gray Rivers; R.W.Bro. Roy Sparrow;  
and W.Bro. Donald Kaufman.

LODGE PUBLICATIONS - Chairman, R.W.Bro. David Bradley; R.W.Bro. Edsel  
Steel; and R.W.Bro. Charles Sankey.

NOTE - Where the Lodge Office appears in brackets after a Brother's name,  
this is an automatic appointment as defined by the Lodge By-Laws.  
The duties of all Lodge Committees are outlined in Article VIII,  
Sections 1 to 11. Please note requirements for an annual budget.

# Proceedings

## The Heritage Lodge No. 730

### A.F. & A.M., G.R.C.

INSTITUTED  
Sept. 21, 1977

Ronald E. Groshaw, W.M.  
31 Princess Margaret Blvd  
Islington, Ontario,  
M9A 1Z5

(416) 233-9429 Home  
(416) 247-7426 Bus.



CONSTITUTED  
Sept. 23, 1978

Jacob Pos, Editor  
10 Mayfield Avenue,  
Guelph, Ontario,  
N1G 2L8

(519) 821-4995 Home  
(519) 824-4120 Bus.

Vol. 04, No. 02 Cambridge, Ontario, Canada November, 1980

This Bulletin contains the summons for the next Regular Meeting, the General Purpose Committee Meeting and the following Regular Meeting; as well as the Proceedings of the Fifteenth Regular Meeting held on Wednesday, November 19th, 1980, a copy of the Address titled "Quatuor Coronati Lodge No. 2076, London, England", presented by R.W.Bro. Wallace McLeod on the occasion of our Fraternal Visit to Occident Lodge No. 346, G.R.C., and notice of several coming events.

PLEASE NOTE: The opinions expressed by the speakers, reviewers and participants in the papers and discussions presented in these Proceedings are not necessarily those of The Heritage Lodge.

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#### SUMMONS

Dear Sirs and Brethren:

By order of the Worshipful Master, R.W.Bro. Ronald E. Groshaw, you are hereby requested to attend the Sixteenth Regular Meeting of the Lodge to be held in the Dufferin Avenue Masonic Temple, London, Ontario, on:

SATURDAY AFTERNOON, FEBRUARY 28th, 1981, AT 2:00 P.M.

prompt for the purpose of introducing and transacting such business as may be regularly brought before the Lodge. We have been invited to London on behalf of the District Committees of Masonic Education of London East and London West. On this occasion Bro. Timothy Harold Barnes, Senior Deacon of Friendship Lodge No. 729, Pickering, will present a paper titled "The Great Lights; An Historical and Symbolic Interpretation". We shall be looking forward to an interesting new experience and the opportunity to meet with our Brethren in the London and surrounding Districts.

At this meeting we shall also be balloting on sixteen applications for affiliation. The names and particulars of the Brethren applying for membership are listed on pages 6 & 7 of these Proceedings, Vol.4, No.2.

#### REGULAR MEETING IN MARCH

The Worshipful Master, R.W.Bro. Ronald E. Groshaw, hereby informs you that the Seventeenth Regular Meeting of The Heritage Lodge will be held in the Preston-Hespeler Masonic Temple located at the North-East corner of the intersection of Highways No.401 and No.24, on:

WEDNESDAY EVENING, MARCH 18th, AT 7:30 P.M.

The Lodge will be opened in the customary manner and then called off from labour to refreshment to permit full participation of the Committee on General Purposes, when written reports will be received from the various standing and Appointed Committees of the Lodge.

NOTE: It is expected that the Committee Chairmen (as listed on the last page of these Proceedings) will have been in consultation with the members of their respective Committees before drafting their written report. As only written reports will be accepted for discussion.

Following the General Purpose Committee Meeting, the Lodge will be called on from refreshment to labour to resume the Regular Business of the Lodge. A sequel paper titled "The Great Lights of Masonry; Some Queries and Facts", will be presented by Brother Tim Barnes. Several important topics concerning the future activities of the Lodge will be discussed and the resulting recommendations acted upon. The Worshipful Master is most desirous of having a good representation of the members present for these important deliberations. Other Masons interested in the aims and objectives of our lodge are most welcome.

Sincerely and fraternally,

V.W.Bro. J. Pos, Secretary

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#### THE COMPASSES

The Compasses will circumscribe  
And keep within control  
All passions, which, if unrestrained,  
Must stultify the soul:  
Extended wide the points go out  
To meet the circle's trend,  
An emblem of eternity,  
The line without an end.

South Canterbury Lodge of Research No. 436  
Grand Lodge of New Zealand



## PROCEEDINGS

The Fifteenth Regular Meeting of The Heritage Lodge No. 730, G.R.C., was held in the Preston-Hespeler Masonic Temple, Cambridge, Wednesday, November 19th, A.D. 1980, with 15 Officers, 47 Members and 43 Visitors for a total of 105 Masons as per Lodge Register.

### OPEN THE LODGE

The Lodge was opened in the First Degree at 7:40 p.m. by R.W.Bro. Keith Flynn who welcomed the Brethren present, and expressed the regrets of R.W.Bro. Donald Grinton, the Worshipful Master who would be arriving later in the evening. As this was to be a busy meeting, R.W.Bro. Flynn proceeded directly into the regular business.

### MINUTES

It was regularly moved by R.W.Bro. Groshaw, seconded by V.W.Bro. Langs, that the minutes of the Fourteenth Regular Meeting of the Lodge, held on September 17th, 1980, be adopted as circulated in the Lodge Proceedings (Vol.1, No.4), dated September, 1980. Motion Carried.

### REPORTS OF COMMITTEES

The reports of the Committees on Applications (25) for Affiliation as presented on pages 19, 20 and 21 of the previous Lodge Proceedings (Vol.1, No.4), dated September 1980, all reported favourable.

### MOTION Re: Reports of Committees on Petitions

It was regularly moved by W.Bro. George Zwicker seconded by R.W.Bro. C.E. Drew, that the reports be received, the committees discharged and proper notice for balloting be included in the Lodge Summons for the next Regular Meeting. Motion Carried.

### CORRESPONDENCE

Letters were received as follows:

1. From R.W.Bro. D.J.H. Thompson, Secretary of Temple Lodge No. 690, dated October 20th, Kitchener, advising that Bro. Ian Black Ferguson, 196 Cornwall St., Waterloo, was suspended for non-payment of dues.
2. From W.Bro. Bruce Miller, Waterloo District Secretary, dated October 22nd, advising of the availability of tickets for the Grand Master's Reception, and an enclosure on the subject of "Processing an Application for Initiation".
3. From Bro. Peter M. Floyd, member of The Heritage Lodge, dated October 26th, Kingston, announcing that a new Mosaic Pavement was recently installed in the Kingston Temple, and that he had prepared a short paper discussing the design considerations which he was prepared to present to The Heritage Lodge.

4. From Bro. W. Sherrington, member of The Heritage Lodge, dated October 26th, Edmonton, Alberta, enclosing two copies of the Grand Lodge Bulletin for Alberta. The following excerpt was taken from a full page spread announcing the formation of a Research Lodge:

"On the 14th June, 1980, The Grand Lodge of Alberta at its Annual Communication approved the granting of a charter to a new Lodge in Alberta. This was no ordinary Lodge for it will never be able to 'make a Mason', but it will, we hope, contribute in some way to the Masonic growth of all Masons in the Jurisdiction. This Special Lodge will be named 'FIAT LUX Lodge of Research', and to commemorate its year of Constitution and Consecration it will be numbered '1980' on the Register of Grand Lodge. It is one of the major activities of the Grand Lodge of Alberta to celebrate 75 years of Masonry as an independent Grand Jurisdiction.

5. From W.Bro. Leroy K Norton, member of The Heritage Lodge, dated October 27th, Georgetown, requesting a demit.
6. From the Grand Secretary, M.W.Bro. R.E. Davies, dated October 28th, Hamilton, granting approval from the Grand Master, M.W.Bro. N.R. Richards, for the use of new application forms for Masons seeking membership in The Heritage Lodge by affiliation only. (The new form requires the traditional two sponsoring signatures with the addition of three supporting signatures; and eliminates the need for a special committee of enquiry).
7. From R.W.Bro. Bert A. Mennie, D.D.G.M., South Huron District, and Charter Member of The Heritage Lodge, dated October 30th, Stratford, sending us the name and address of the Sec. and W.M. of the Masonic Lodge of Research of the State of Connecticut. (To be added to our mailing list to receive a copy of our Lodge Proceedings).
8. From W.Bro. George A. Campbell, Charter Member of The Heritage Lodge, dated October 31st, St. Catharines, thanking the Lodge for accepting and publishing the paper "Our Grand Masters, A.F. & A.M., G.R.C., 1855-1980" (Lodge Proceedings Vol.4, No.1), which was presented by R.W.Bro. J. Lawrence Runnalls. W.Bro. Campbell writes "It really feels good knowing I am an accepted member of The Heritage Lodge".
9. From R.W.Bro. Wallace E. McLeod, Chairman of the Grand Lodge Committee on Masonic Education and a Charter Member of The Heritage Lodge, dated October 31st, Toronto, requesting that The Librarian of the Grand Lodge Library in the Freemasons' Hall, London, England be added to our mailing list to receive a copy of our Lodge Proceedings.

10. From W.Bro. Greg Robinson, Vice-Chairman of the Committee on Masonic Education for Toronto District 3, and a Charter Member of The Heritage Lodge, dated November 3rd, Toronto, and enclosing for the archives of The Heritage Lodge, a number of Masonic stamps, including the 1941 anti-Masonic set from Serbia, the 1956 Masonic Temple set from Cuba, and the 1978 Grand Lodge of Luxembourg issue.
11. From W.Bro. W. Bruce Miller, Waterloo District Secretary, dated November 5th, Elmira, enclosing a questionnaire and requesting assistance in completing a Dues Structure Survey of Lodges in Waterloo District.

MOTION Re: Correspondence

It was regularly moved by V.W.Bro. Randal Langs, seconded by W.Bro. George Zwicker, that the correspondence be received and processed in the usual manner. Motion Carried.

PASSING ACCOUNTS

The following accounts amounting to \$816.86 were presented, and on a motion by W.Bro. Wm. T. Boratynec, seconded by W.Bro. R. Forest-Jones, were passed and ordered paid:

Secretary's Account

Postage up to Nov. 19, 1980.	\$24.78	
Post Office Account	<u>60.00</u>	\$
		84.78
Mrs. S. Jackson, Guelph		
Typing Sept. Proceedings (31 pages)		31.00
House of Print, Guelph		
Printing 425 copies Sept. Proceedings, Vol.4, No.1, Invoice No.11296		225.00
Preston-New Hope Masonic Holding Corp.		
Rent for fiscal year 1980-81.		270.00
Waterloo District Secretary		
District tax, 268 @ 65¢		174.20
Sr. Stewards Acc. (R.W.Bro. R. Throop)		
Refreshments for Nov. 19, 1980		<u>31.88</u>
Total:	\$816.86	

MOTION Re: Payment of Grand Lodge Fees

As there would not be a Regular Meeting of the Lodge, before the above fees for the year ending December 31, 1980, were due and payable, it was regularly moved by W.Bro. Reginald Forest-Jones, seconded by R.W.Bro. James H. Hutchinson that the Secretary and Treasurer be authorized to make the necessary payment. Carried.

BRETHREN 12 MONTHS IN ARREARS OF DUES

Bro. Ronald Lucy, R.R. #1, Brantford.

Bro. Kenneth A. Price, 640 Roselawn Avenue, Toronto.

The Secretary reported that Registered letters were sent to both Brethren on June 3rd, 1980, and that the correspondence to Brother Price was returned as unclaimed.

RECEIVING PETITIONS FOR AFFILIATION

Applications for affiliation were received as follows:

1. STRUTT, Norman Richard, P.G.J.W.; 52 Sunvale Dr., Weston; Age 62; Accommodation Officer; Member of Caledonia Lodge No. 637, G.R.C.; recommended by R.W.Bro. William A. Strutt and R.W.Bro. Robt. S. Throop.
2. WRIGHT, Robert C., D.D.G.M.; 784 Broadway St., Wyoming; Age 63; Construction Foreman; Member of Huron Lodge No. 392, G.R.C.; recommended by R.W.Bro. Donald J. Emerick and R.W.Bro. E.S.P. Carson.
3. CAMERON, Geoffrey D., P.M.; 908-1755 Riverside Drive, Ottawa; Age 39; Civil Servant; Member of Corinthian Lodge No. 476, G.R.C.; recommended by W.Bro. W.B. Bolton and Bro. G.T. Jones.
4. CAMP, Norman, P.M.; 602 Base Line Road E., London; Age 59; Clerk L.C.B.O.; Member of St. John's Lodge No. 20, G.R.C.; recommended by R.W.Bro. Donald J. Emerick and R.W.Bro. E.S.P. Carson.
5. CHAMBERS, George William, P.M.; 402 Westview Drive, Sudbury; Age 59; Teacher; Member of Subdury Lodge No. 658, G.R.C.; recommended by R.W.Bro. Robert T. Runciman and W.Bro. T.J. Thom.
6. GILLELAN, David Robertson, W.M.; 162 Humbervale Blvd., Toronto; Age 51; Manager; Member of The General Mercer Lodge No. 548, G.R.C.; recommended by W.Bro. Peter Maydan and R.W. Bro. J.W. Gerrard.
7. MacKENZIE, John D., P.M.; 34 Brookland Drive, Bramalea; Age 46; Forecast Analyst; Member of Blackwood Lodge No. 311, G.R.C.; recommended by R.W.Bro. Ronald E. Groshaw and R.W.Bro. Balfour LeGresley.
8. SMALL, Franklin Blair, P.M.; 25 Monterey Cres., Lambeth, Age 62; Clerk; Member of St. Paul's Lodge No. 107, G.R.C.; recommended by R.W.Bro. E.S.P. Carson and R.W.Bro. Donald J. Emerick.
9. BARNES, Timothy Harold, M.M.; 124 Grand River Blvd., Scarborough; Age 36; Records Service Manager; Member of Friendship Lodge No. 729, G.R.C.; recommended by R.W.Bro. Frank J. Bruce and R.W.Bro. C.E. Drew.
10. DENGATE, Richard James, M.M.; 72 Bond St., London; Age 72; Retired; Member of St. John's Lodge No. 20, G.R.C.; recommended by W.Bro. Tom Johnson and R.W.Bro. Ed Carson.

11. DUKE, Melvyn James, M.M.; #253, 3060 Constitution Blvd., Mississauga; Age 39; Manager; Member of St. John's Lodge No. 75, G.R.C.; recommended by R.W.Bro. C. John Woodburn and R.W.Bro. Frank J. Bruce.
12. EAGLESON, John Herbert, P.M.; P.O. Box 231, Sunderland; Age 69; Retired; Member of King Edward Lodge No. 464, G.R.C.; recommended by Bro. A.B. Patterson and V.W.Bro. J. Pos.
13. ERWIN, Daniel George, M.M.; 16 King St., R.R. #2, Camlachie; Age 35; Computer Operator; Member of Huron Lodge No. 392, G.R.C.; recommended by R.W.Bro. Wallace E. McLeod and R.W.Bro. Balfour LeGresley.
14. HUNTER, John Lazlo, M.M.; 65 Huntingdale Blvd., Scarborough; Age 68; Sales Engineer; Member of Andor Gero Lodge No. 726, G.R.C.; recommended by M.W.Bro. W.K. Bailey and R.W.Bro. Balfour LeGresley.
15. LAWRENCE, David G., M.M.; 31 Dunlace Dr., Willowdale; Age 48; Lawyer; Member of Ionic Lodge No. 25, G.R.C.; recommended by R.W.Bro. C. Edwin Drew and R.W.Bro. A.N. Newell.
16. MARTIN, William A., M.M.; 133 Sydenham St., Brantford; Age 32; Cost Analyst; Member of Brant Lodge No. 45, G.R.C.; recommended by W.Bro. Harry W. Chivers and R.W.Bro. Clare A. Parsons.

#### MOTION Re: Petitions for Affiliation

It was regularly moved by R.W.Bro. Donald Emerick, seconded by W.Bro. George Zwicker that as the Petitions have been made to conform to the new procedure approved by Special Dispensation from Grand Lodge that the Petitions be received and that the names and required particulars be published in the next Lodge Summons and that the applications be balloted upon at the next Regular Meeting. Motion Carried.

#### REPORT OF THE GENERAL PURPOSE COMMITTEE

R.W.Bro. R.E. Groshaw, Chairman of the General Purpose Committee, reported that since there was no meeting in October, there was no report; however, one or two important items of business would be discussed under General Business.

#### GENERAL BUSINESS

The Worshipful Master called on R.W.Bro. W.E. Wilson for the Treasurer and Auditor's Report:

THE HERITAGE LODGE NO.730 A.F. & A.M., G.R.C.  
TREASURER'S REPORT FOR YEAR SEPT. 1, 1979 - AUG. 31, 1980.

#### OPERATING FUND, ACC. NO.7031

Receipts - Annual Dues	\$3,060.00
Bank Interest	18.61
Purchase of Securities	1,000.00
For Transfer to Cap. Fund	967.50

For Purchase of Regalia	370.00	
Miscellaneous	<u>415.00</u>	
Total Receipts:		\$5,831.11
Disbursements-Transferred to Cap. Fund	\$ 678.75	
Rent	670.00	
Refreshments	86.12	
Printing and Typing	1,414.21	
Postage	265.98	
Grand Lodge Dues	561.50	
District Dues	156.00	
Purchase of Securities	1,000.00	
Regalia	543.56	
Miscellaneous	<u>181.25</u>	
Total Disbursements		\$5,703.27
Summary - Bank Balance, Sept. 1, 1979.		\$868.36
Receipts	5,831.11	
Disbursements	<u>5,703.27</u>	
	127.84	<u>127.84</u>
Bank Balance at Aug. 31, 1980.		\$996.20
<u>CAPITAL FUND, ACC. NO.57032</u>		
Receipts - Affiliations	630.00	
Investment Interest	564.28	
Bank Interest	<u>104.00</u>	
Total Receipts		1,298.28
Disbursements		
Purchase of Roy. Mor. Cert.	<u>1,000.00</u>	
Total Disbursements		1,000.00
Summary - Bank Balance, Sept. 1, 1979.		1,509.97
Receipts	1,298.28	
Disbursements	<u>1,000.00</u>	
	298.28	<u>298.28</u>
Bank Balance at Aug. 31, 1980.		\$1,808.25
<u>LODGE ASSETS AT AUG. 31, 1980.</u>		
Roy. Mor. Investment Certificate #110113208		
8-3/4% Matures Oct. 17, 1982.		5,000.00
Gov't. of Canada Bond #J 20M00179		
9-3/4% Matures Feb. 1, 1982.		1,000.00
Roy. Mor. Investment Certificate #150008706		
11½% Matures Sept. 28, 1984.		1,000.00
Lodge Seal		61.73
Bank Balance Operating Fund		996.20
Bank Balance Capital Fund		<u>1,808.25</u>
		9,866.18
Add Outstanding Dues		<u>130.00</u>
Total Assets		\$9,996.18



LODGE LIABILITIES AT AUG. 31, 1980.

Prepaid Dues		<u>\$345.00</u>
Total Liabilities		\$345.00
Total Assets	\$9,996.18	
Total Liabilities	<u>345.00</u>	
	\$9,651.18	

MOTION Re: Treasurer's Report

It was regularly moved by R.W.Bro. W.E. Wilson seconded by V.W.Bro. Randal Langs that the Teasurer's Report be accepted as presented. Carried.

MOTION Re: Election of Auditors

R.W.Bro. W.J. Curtis nominated W.Bro. Kenneth G. Bartlett, and W.Bro. Norman E. Taylor as Auditors for The Heritage Lodge.

Moved by R.W.Bro. Balfour LeGresley and R.W.Bro. James H. Hutchinson that nominations close. Carried.

R.W.Bro. Keith Flynn declared W.Bro. Bartlett and W.Bro. Taylor as Auditors for The Heritage Lodge No. 730.

REPORT OF FUTURE PLANNING COMMITTEE

The Special Committee on Future Planning, appointed on a motion at the last meeting of the Committee on General Purposes, held on August 20, 1980, met at the home of Dr. Allan N. Newell, 29 Golfdale, Brantford, on Tuesday, September 23rd, 1980.

Present: A.N. Newell, E.J. Brown, R.E. Groshaw, J. Pos and G.E. Zwicker.

In the absence of the Chairman, A.N. Newell was appointed Chairman, and J. Pos acted as Recording Secretary. The meeting was called to order at 5:25 p.m.

The following agenda was agreed upon:

1. Territorial jurisdiction.
2. District association.
3. Lodge meeting place.
4. Types of membership and association privileges.

Each person addressed themselves to the various items on the agenda, and after considerable discussion, the following recommendations were formulated with the unanimous approval of those present:

1. That the territorial jurisdiction of this Lodge shall continue to be co-existant with the territorial jurisdiction of The Most Worshipful The Grand Lodge of Canada in the Province of Ontario.
2. That this Lodge should come under the jurisdiction of a Masonic District for administrative purposes, and that at least one obligatory meeting, which may include the

Election of Officers, Installation and Investiture of the Worshipful Master and Lodge Officers, and the Official Visit of the District Deputy Grand Master, shall be held in that District.

3. That a travelling Warrant or Charter be requested from the Grand Lodge so that meetings of this Lodge, other than the obligatory meeting may be held at the invitation of a host Lodge at a mutually accepted date.
4. That the composition of the Lodge shall consist of:  
ACTIVE MEMBERS, and CORRESPONDING SUBSCRIBERS:
  - a) Active Members - All masons within the Grand Jurisdiction of the Grand Lodge of Canada in the Province of Ontario, who are desirous of participating in the activities of the Lodge, are eligible for membership.
  - b) Correspondence Subscribers - All Master Masons in good standing in those Grand Lodges with which we are in amity, who reside outside the jurisdictional limits of this Grand Lodge, as well as any Masons within this jurisdiction, who do not wish to be active members, may become Corresponding Subscribers and receive the regular publications of the Lodge.
5. That applications for Active Membership in this Lodge, from Members who are in good standing in a Regular Lodge in this Grand Jurisdiction, may be accepted for membership without a Committee of Enquiry, as long as the application is accompanied by a letter from his Lodge, confirming his standing, signed by the Worshipful Master or Secretary over the Lodge Seal.

Following further interesting and profitable discussion, led by Ronald Growshaw on a special museum project as well as short-term and future horizon planning for the Lodge, the meeting adjourned at 7:30 p.m.

J. Pos, Recording Secretary.

MOTION Re:Report of Future Planning Committee

It was regularly moved by R.W.Bro. Donald Emerick seconded by R.W.Bro. C.E. Drew, that the above Report be accepted and adopted. Carried.

At this time R.W.Bro. Carson, speaking on behalf of the Districts of London East and London West, extended an invitation to The Heritage Lodge to meet at the Dufferin Street Temple on Saturday, February 28th, 1981, to hold a typical Lodge Meeting with the two London Districts as hosts.

MOTION Re:The Above Invitation

It was regularly moved by R.W.Bro. Groshaw seconded by R.W.Bro. Emerick, that the Lodge accept the invitation to hold a meeting and present a paper at the Dufferin Street Temple in London, Ontario, Saturday, February 28th, 1981. Motion Carried.

## BALLOTING

On a motion by W.Bro. Forest-Jones and R.W.Bro. A.W. Watson it was agreed to ballot collectively.

Following a favourable ballot on all Applications, the Worshipful Master declared the following Brethren eligible for membership in The Heritage Lodge No.730, by affiliation, and requested that each new member affix his signature in the Lodge Register at his earliest convenience in token of submission to the Lodge By-Laws:

R.W.Bros. Clifford John Baxter, Hugh Matheson, Jack Allister Foster, Robert Thomas Runiciman and Francis Roy Weatherdon.

W.Bros. Donald William Bain, Jack Dale, Gordon Albert Down, Kenneth Duncan Fraser, Thomas Arch Johnson, Robert Denzey Jones, Richard Allan Liebrock, Ian Alexander McSkimming, Hilary Francis John Mavin, Terrance John Thom, Robert Joseph Thomas Smith and William R. Smith.

Bros. John D. Chadbourne, Arnold Russell Colbert, Neil Reginald Drury, Arthur James McIssac, Arthur Blachford Patterson, Donald Victor Harold Vale, Aube Weisman and Lint Arthur Welin.

At this time the Lodge was called from labour to refreshment for the space of 10 minutes and on returning to labour R.W.Bro. Donald S. Grinton, Worshipful Master assumed the gavel and continued with the work of the evening.

## RECEIVING VISITORS

R.W.Bro. Roy Sparrow, Director of Ceremonies was admitted on three occasions to introduce:

First the Worshipful Masters; W.Bros. James Hunter W.M. of St. Clair Lodge No.135, Milton; Rev. W. Gray Rivers, W.M. of Concord Lodge No. 722, Cambridge; Eric Johanson W.M., of Alma Lodge No. 72, Cambridge and John Cunningham, W.M. of Grand River Lodge No.151, Kitchener.

Second the Grand Lodge Officers; R.W.Bros. Lance Buttler, D.D.G.M., Toronto District No. 1; Duncan J. McFadgen, D.D.G.M., Hamilton District A; Balfour LeGreslay, G.S.W.: G. Robert Jackson, G.J.W.; Ronald Groshaw, P.G.S.W., Member of the Board; Bill Isbister, P.G.S.W., Member of the Board; Eric G. Horwood, P.G.S.W., Member of the Board; Edsel Steen, P.D.D.G.M., Member of the Board; Robert S. Throop, P.G.S.W., Member of the Board; David Bradley, P.D.D.G.M., Member of the Board; V.W.Bros. Gordon Wiler, G.O.; L. Ferguson, G.S.; Keith Strong, G.S.; Lorne Houghton, G.S.; and Royden Smith, G.S.

Third, R.W.Bro. Talbot L. Peyton, D.D.G.M. of Waterloo District, who after receiving grand honours, welcomed the visitors to Waterloo District.

The Worshipful Master then called on W.Bro. Rev. Gray Rivers, Lodge Chaplain, to attend the Altar.

## AT THE ALTAR

Brethren:

As we approach another Ceremony of Installation and Investiture I believe the instructions of St. Paul to the newly established Church in Rome are worthy of our notice. They are contained in the beautiful 12th Chapter of Romans, a few comments from which I would quote - using Dr. J.B. Phillips vivid wording:

"with eyes wide open to the mercies of God, I beg you, my brothers, as an act of intelligent worship, to give your bodies, as a living sacrifice, consecrated to him, and acceptable by him. 'Don't let the world around you squeeze you into its own mould, but let God re-mould your minds from within, so that you may prove in practice that the plan of God for you is good, meets all his demands, and moves towards the goal of true maturity...Just as you have many members in one physical body and those members differ in their functions, so we, through many in numbers compose one body in Christ (we could legitimately say, "in Masonry") and all are members of one another. Through the grace of God we have different gifts. Let us use them to the limit of our vision... Let us have real warm affection for one another, as between brothers, and a willingness to let the other man have the credit. Let us not allow slackness to spoil our work, and let us keep the fires of the spirit burning as we do our work for the Lord..."

And now, as we pause a moment for Prayer, I would like to use the optional prayer as provided in "The Work" of the Ancient York Rite of the mid-18th Century, for use in the Opening in the First Degree:

Brethren, Let us Pray:

"Most holy and glorious Lord God, the great Architect of the Universe, the giver of all good gifts and graces: Thou hast promised that 'where two or three are gathered together in Thy name, Thou wilt be in their midst and bless them.' In Thy name we have assembled, and in Thy name we desire to proceed in all our doings. Grant that the sublime principles of Freemasonry may so subdue every discordant passion within us, so harmonize and enrich our hearts with Thine own love and goodness, that the Lodge at this time may humbly reflect that order and beauty which reign forever before Thy throne. Amen.

SO MOTE IT BE

At this time Worshipful Master Donald Grinton called on R.W.Bro. W. James Curtis, Installing Master, to proceed with the ceremony of Installation and Investiture.

The Master-Elect was presented by V.W.Bro. Pos and the questions from the Secretary were given by representatives from the Toronto Districts.

During the ceremony, R.W.Bro. Robert Loftus presented to R.W.Bro. Groshaw a unique and historic gavel which had been used by M.W.Bro. R.E. Davies and Grand Master of Israel at a special meeting at Tel Avive. The gavel was made of wood from an olive tree in Jerusalem. In making the presentation, on

behalf of Mrs. (Barbara) Groshaw, R.W.Bro. Loftus admonished the new Worshipful Master to use the gavel with authority and discretion in the Lodge but not to get carried away with its power at home.

Following a most impressive and dignified ceremony, the following Officers were Invested in their respective offices:

W.M.	R.W.Bro. Ronald E. Groshaw.
I.P.M.	R.W.Bro. Donald S. Grinton.
S.W.	W.Bro. George E. Zwicker.
J.W.	R.W.Bro. Balfour LeGresley.
CHAPLAIN	W.Bro. Rev. W. Gray Rivers.
TREASURER	R.W.Bro. Gary J. Powell.
SECRETARY	V.W.Bro. Jacob Pos.
ASSIST. SEC'Y.	R.W.Bro. Ed. V. Ralph.
S.D.	R.W.Bro. David C. Bradley.
J.D.	R.W.Bro. Charles Edwin Drew.
I.G.	R.W.Bro. Robt. S. Throop.
TYLER	R.W.Bro. Charles F. Grimwood.
ORGANIST	R.W.Bro. Len Hertel.
HISTORIAN	W.Bro. Henry C. Edgar.
D.C.	R.W.Bro. Keith Flynn.
S.S.	W.Bro. Albert A. Barker.
J.S.	R.W.Bro. Edsel C. Steen.

The General Charge was given by R.W.Bro. Duncan McFadgen and the Proclamation by R.W.Bro. Talbot Peyton.

MOTION Re: Vote of Thanks

On a motion by W.Bro. George Zwicker and R.W.Bro. Balfour LeGresley a grateful and sincere vote of thanks was extended to R.W.Bro. James Curtis and all members of the Installing Board for the excellent manner in which the Ceremony was conducted. Supported by loud applause from the Brethren. In acknowledging the appreciation, R.W.Bro. Curtis thanked all those who had participated and stated that this opportunity had forged another link in the masonic tie, one which will always be remembered.

PRESENTATION

R.W.Bro. Groshaw, the new Worshipful Master called on W.Bro. Robt. Butler, who, on behalf of R.W.Bro. Lawrence Runnalls, presented three bound volumes of the current year's Lodge Proceedings; one for R.W.Bro. Donald Grinton, I.P.M., one for the Lodge Archives and one for V.W.Bro. Jack Pos, Secretary.

Our sincere thanks to R.W.Bro. Runnalls for his kind thoughtfulness.

INAUGURAL ADDRESS - R.W.Bro. Ronald E. Groshaw.

This evening my heart is filled with gratitude and nostalgia. First, my gratitude to The Heritage Lodge for your support and generosity in electing me to the office of Worshipful Master. Secondly, to R.W.Bro. James W. Curtis and his magnificent Installing Board for placing me in the chair of King Solomon, an honour I shall always treasure. Thirdly, I am truly indebted to all of you for being here this evening. To have R.W.Bro. Peyton make his Official Visit on this occasion is very considerate of our DDGM and furthermore,



it creates in me a real feeling of nostalgia and sentimentality, you see, it was on this evening of the Official Visit in 1959 of the DDGM to Conestoga Lodge No. 295 in Drayton that I was initiated into Masonry. R.W.Bro. Omand from New Hamburg was the DDGM at that time and the district included the present Wellington as well as the Waterloo District.

(The)  
That ceremony of my initiation was carried out in a small lodge room above the Royal Bank in Drayton. When M.W.Bro. Robert E. Davies was our G.M., He returned from Calgary with a picture. This picture was of a building in The Heritage Park in Alberta, where a small lodge room was located over a bank in that pioneer village. I immediately became interested in his suggestion that our endeavours be used to encourage a similar structure here in one of our pioneer villages. Despite the diligent and continuing efforts of V.W.Bro. Pos, such has not been feasible till this time. However, I am indebted to W.Bro. John Hesp (here this evening), who introduced me to the concept of moving a lodge room to The Black Creek Pioneer Village on Steeles Avenue in Toronto. Eight miles from that village in the Town of Woodbridge stands a reasonably well preserved storage building which was formerly the hardware store of Joel Reaman. On the second floor of this building was a lodge room which was utilized by Blackwood Lodge No. 311 GRC from March 4, 1874 until 1898. This building and surrounding property has recently been sold to a developer and the land will eventually be cleared for new buildings. Because this building was built before Confederation, The Black Creek Pioneer Village are naturally interested in acquiring it, as all of their buildings are Pre-Confederation. They have one of three sites in the village which could accommodate this building, all of which are close to public facilities. The administrative staff at Black Creek Pioneer Village desire to build a suitable foundation and move and restore this building to its former condition if they can procure some financial help as well as the building. During my year as your Worshipful Master I hope to explore every possibility regarding The Heritage Lodge, making such a transfer and restoration a reality. It would appear that if we could give financial support to such a venture and assure The Black Creek Pioneer Village that we would decorate, furnish and maintain the lodge room area, they they would start negotiating with the present owner to see if they could procure the building. If this venture ever did come to fruition then the village would appreciate a mason being in attendance at the lodge room on holidays and weekends, when the village is open. It would be my hope that with the large number of masons in the Metropolitan Toronto Area and the fact that public transportation goes to the village, that the lodge room could be supervised by a mason for every day that the village is open ten months of the year.

In return, we as the lodge, would be guaranteed access to the lodge rooms at any time of the day or night all the year round. We would be allowed to have any ceremonies that we desired in the lodge room and we could also decide how the foundation was constructed. In other words, at our expense, we could have a humidity, temperature and gas controlled vault in the foundation as long as it was concealed (from view by visitors to the village) by means of landscaping.

This pipe-dream is contingent upon the developer releasing the building to the pioneer village and the board of governors



of that village accepting the concept.

We as a lodge would have to assure them that we could raise some money for this project and then decide if a safe storage area in the basement was feasible.

First, regarding the finances, The Black Creek Pioneer Village has an income tax number so that donations would receive income tax relief. They would be happy to use this number for any donations from our membership to The Black Creek Pioneer Village and would also do all of the accounting and auditing of the monies and engineer the whole project. We could have scrutiny, of course, on the auditing and the general project in its entirety. In addition to monies raised by our organization, The Ontario Heritage Foundation pays one dollar for every two dollars that have been raised, hence if \$40,000 were donated then The Ontario Heritage Foundation would add another \$20,000 to the whole concept.

Regarding ceremonies, The Black Creek Pioneer Village would encourage us to have a cornerstone laying ceremony as well as any other ceremony we wish to have inside or outside the building, with whatever privacy we desire. However, they would appreciate the cornerstone laying to be done on an occasion when a good crowd was at the village to witness a ceremony being done in similar manner to that prior to Confederation. Incidentally, over 600,000 people paid to visit this village during the past ten months it has been open in the twelve month period. If accepted, such a project does not preclude doing projects in other villages. In fact I would still like to see a lodge room above a bank in one of our Heritage Parks here in Ontario.

Brethren, I hope that you are as enthused as I am about leaving no stone unturned in this worthwhile project to preserve our heritage as well as to make masonry more visible to the general population.

Since being Instituted on September 21st, 1977, and for some time before that an immense amount of work has been done by your Lodge and hopefully this pattern will continue. The problem of suitable meeting time has continued and no time suits everyone. It is my hope that more people can be accommodated this year by moving the place as well as the time for each meeting. Arrangements have been completed to have our next paper given on Saturday, February 28, 1981, at The Masonic Temple in London at the invitation of the Education Committees of the two London Districts. At tulip time next spring, hopefully on the same weekend as the Dedication of the New Masonic Temple at Pembroke, I hope that we can meet in the Ottawa Region and share a paper about early masonry in the Ottawa Valley. At the time that the leaves turn to beautiful colours again next fall, I hope that we can visit either North Bay or Sudbury for the presentation of a paper hopefully in conjunction with a District Grand Lodge Event. I hope that a travelling concept will encourage membership, and foster a closeness of all our Brethren to The Heritage Lodge.

As an added attraction, this will allow us to open lodge in this temple on our regularly stated meetings, we can then call the lodge to refreshment while we enjoy coffee at our

Committee of General Purposes, then call lodge on again to conduct a business meeting and get out of lodge at a reasonable hour.

Two other projects in the coming year are the brain child of R.W.Bro. Ed Ralph, our Assistant Secretary. He is going to organize a concert of Masonic Music, followed by a social hour for masons and families and friends, hopefully in September of 1981. The other project is supplementary to and separate from the Data Bank which will be capably chaired by

W.Bro. Paul Engel this coming year. The project in mind will require volunteers to go to 400 Museums in Ontario and prepare an inventory of the items in those Museums which have a Masonic connotation hopefully this will allow our membership at large to become personally involved with searching for memorabilia.

Brethren, in closing, I wish to assure you that the Officers who have been Invested and Installed this evening are anxious and eager to work. We can accomplish a great deal with the diligent efforts of all of you. I am reminded of Ralph Waldo Emerson who said "Don't tell me your creed, show me your deed". I personally hope that each of us can be as proud of deeds in The Heritage Lodge in the next twelve months as we are of our deeds over the past five years.

The Worshipful Master then called on R.W.Bro. Peyton, D.D.G.M., Waterloo District, who first congratulated the Worshipful Master and the Officers and felt assured the Lodge was in good hands for the ensuing masonic year. He also congratulated R.W.Bro. Curtis on an excellent Ceremony of Installation and Investiture and stated how much he enjoyed the work of the evening.

R.W.Bro. Peyton complimented the Lodge on a very good report as presented to him by W.Bro. Bruce Miller the District Secretary.

At this time W.Bro. Eric Johanson, Worshipful Master of Alma Lodge No. 72, Galt requested to meet with the Worshipful Master of The Heritage Lodge for the traditional presentation of the Waterloo District Travelling Square and Compasses and instructed R.W.Bro. Groshaw that it would be his responsibility to ensure that the Travelling Square and Compasses be passed on to the Worshipful Master of The Otto Klotz Lodge No. 731, Cambridge on the occasion of the Official Visit of the D.D.G.M., January 26, 1981.

W.Bro. George Zwicker, S.W., and R.W.Bro. Balfour LeGresley, J.W., thanked the Lodge for the honour bestowed upon them as Wardens of the Lodge.

Following a few brief announcements and a special invitation of the J.W. to enjoy refreshments and fellowship in the Banquet Hall, the Lodge was closed in harmony at 11:25 p.m.

J. Pos,  
Secretary.

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126th Annual Communication

Special Events

July 14-16, 1981

"MASONRY IN ACTION"

Tuesday, July 14, at 2:00 p.m. and 3:00 p.m., workshop sessions will be held to discuss the following topics:

- A. The Lodge Historian - Discussion and suggestions for lodge historians.
- B. The Lodge Secretary - Recommendations, including special assistance for new lodge secretaries.
- C. The Office of D.D.G.M. - Responsibilities, role and workload for those aspiring to this office.
- D. Grand Lodge Committees - Separate committees will lead discussions on BLOOD DONORS, BENEVOLENCE, CONDITION OF MASONRY and LIBRARY.

Brethren will be able to register for any two of the above sessions, but confirm your space early. Registration forms are available from Lodge Secretaries or members of the Special Events Committee.

Tuesday, July 14, at 4:30 p.m., A special report meeting will be held for all by the Masonic Foundation of Ontario.

Tuesday, July 14, at 2:00 p.m. and 7:00 p.m., a showing of the film from the 125th Anniversary Play "The Birth of our Grand Lodge".

"FELLOWSHIP BREAKFAST"

Wednesday, July 15, from 7:00 a.m. to 8:15 a.m., a new social breakfast, no speeches allowed. Tickets are available from your D.D.G.M., at \$6.50 each.

"GRAND MASTER'S BANQUET"

Wednesday, July 15, at 6:45 p.m. (note earlier start), The banquet will be held in the Canadian Room and the Concert Hall on the Convention Floor. The speaker will be V.W.Bro. B.C. Matthews - President of the University of Waterloo. Reserved seats have been arranged for all Worshipful Masters. Tickets are available from your D.D.G.M. at \$11.00.

R.W.Bro. C. John Woodburn, Chairman,  
Special Events Committee,  
1379 Birchview Dr., Mississauga,  
Ontario, L5H 3E5

# The Heritage Lodge No. 730

A.F. & A.M., G. R. & C.

Instituted: September 21, 1977

Constituted: September 23, 1978  
Preston-Hespeler Masonic Temple

## Application for Affiliation

To the Worshipful Master, Wardens and Brethren of The Heritage Lodge No. 730, of the Grand Lodge of A.F. & A.M. of Canada, in the Province of Ontario.

I, \_\_\_\_\_ of \_\_\_\_\_

(PRINT NAME IN FULL)

(COMPLETE MAILING ADDRESS)

Postal Code \_\_\_\_\_

Telephone ( ) \_\_\_\_\_

in the County of \_\_\_\_\_ in the Province of Ontario



being a \_\_\_\_\_ Mason, and desirous of becoming a member of The Heritage Lodge No. 730, do declare as follows:

I am not in debt to any Lodge for dues or otherwise.

I was Initiated \_\_\_\_\_ Passed and Raised in \_\_\_\_\_

Lodge No. \_\_\_\_\_ at \_\_\_\_\_ under the jurisdiction of the Grand Lodge of \_\_\_\_\_ and am in good Masonic standing. I ☐ am now ☐ was last \_\_\_\_\_ Lodge No. \_\_\_\_\_

Dated at \_\_\_\_\_ this \_\_\_\_\_ day of \_\_\_\_\_ 19\_\_\_\_

Signature in full \_\_\_\_\_

Recommended by:

1 2 3 4 5

Bro.	(Name)	The Heritage Lodge	No. 730
Bro.	(Name)	The Heritage Lodge	No. 730
Bro.	(Name)	Lodge	No.
Bro.	(Name)	Lodge	No.
Bro.	(Name)	Lodge	No.

Q. C. CORRESPONDENCE CIRCLE LTD,  
27 GREAT QUEEN STREET,  
LONDON, WC2B 5BB

3 September 1980

W Bro I. Pos  
10 Mayfield Avenue  
Guelph  
Ontario N1G 2L8  
CANADA.

Dear Bro. Pos,

THE HERITAGE LODGE NO. 730

Thank you for the copy of the May Proceedings that you sent.

I was especially interested in the article by Bro. J.E. Taylor, but in the interests of accurate reporting I must point out that in an English lodge the I.P.M. sits on the left of the Master and the Chaplain on his left, with seats further to the left reserved for holders of London Grand Rank and/or Officers of Provincial Grand Rank.

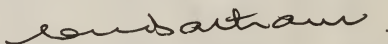
The seats on the right of the Master are reserved for Grand Officers and visitors do not sit in the East unless they do so by virtue of their rank as explained above.

Also, lest any of our Charities should be prejudiced, there are four, as Bro. Taylor states, and they are The Royal Masonic Benevolent Association, The Royal Masonic Hospital, The Royal Masonic Institution for Boys and The Royal Institution for Girls.

It is quite untrue to say that two will be closed, however. In 1986, the first two will be combined in a charity for the sick and aged and the last two will be combined in a single educational charity for boys and girls.

Reverting to your Proceedings, they are most attractively designed and printed, an example to many, and I congratulate you on their excellence.

Sincerely and fraternally yours,



(C.N. Batham)





ADDRESS

by

R.W.Bro. Wallace McLeod

Re

QUATUOR CORONATI LODGE  
No. 2076 London, England

Occident Lodge, No. 346, Toronto.

September 2, 1980

Preamble

Worshipful Master, my brethren: What a privilege and joy it is to be with you this evening! My association with the Occident Lodge goes back a number of years, and has always been marked on my side by a deep feeling of admiration. The lodge has enjoyed a sequence of outstanding Masters, and is one of the pace-setters for the jurisdiction. It would be invidious to single out individuals for particular mention, but I must name one, the first member of the lodge whom I ever met - an irascible outspoken loveable expert craftsman who was known throughout the district, the city, and the province. This brother, alas, is no longer in our midst, but I cannot let the evening go by without a word of appreciation for the life of R.W.Bro. Harold McBride.

It was on April 5, 1977 that I was elected an Honorary Life Member of the Occident Lodge. Other commitments have prevented me from playing the active role I should have wished, but let there be no mistake about it; this is an honour that I value highly.

Your Worshipful Master is a brother for whom I have long had a profound respect. In this constellation of glittering stars he shines forth with the brightness of the first magnitude. His creativity, his planning, his enthusiasm, his organization, his drive, his follow-through, his hard work, have given new meaning to the familiar words first uttered by Otto Klotz in 1864: "The lessons of virtue which proceed from the east, like rays of brilliant light streaming from the rising sun, illuminate the south and the west and as the work progresses are carefully imbibed by the workmen." Thank you, Worshipful Master, for your leadership, and for inviting me to address the lodge this evening. In token of his efficiency, Bro. Boersma not only told me when I was to come and talk to you, but what I was to talk about.

Our topic for this command performance is "Quatuor Coronati Lodge." We shall try to show why this special body came into existence; we shall talk about how it works, some of the people that have been associated with it, and what it has accomplished; and then we shall close with a sort of sales pitch.

## The "Imaginative" School of Masonic History

Within the vast chronicle of human achievement which goes under the name of history, there are various sub-disciplines, one being Masonic History. Like all human endeavours, it is subject to the whims of fashion; what was in vogue several centuries ago is no longer so today.

Let us talk for a few minutes about these changing fashions. The earliest version of a Masonic history comes from the "Old Charges," the manuscript constitutions which served to govern the operative masons of long ago; there are some 120 texts, all stemming from a lost original of about the year 1350. They open with a prayer, and continue with a panegyric of the science of Geometry or Masonry, originally synonymous terms. They give an extensive series of regulations, and conclude with the Masons' oath. They also offer a wide-ranging Traditional History of Geometry, Masonry, and Architecture.

The craft of building was invented, they assure us, before Noah's flood, by Jubal; metal-founding was discovered by his brother Tubalcaïn. These brothers knew that God would send destruction to punish sin, so they wrote their arts on two great pillars, which were found after the Deluge. Then we hear about Nimrod and the Tower of Babel; and how Abraham went to Egypt, and taught the Liberal Arts and Sciences to the Egyptians; and how he had a student Euclid (there's a howler! a mistake of 1500 years); how King David loved Masons well; how Solomon built the Temple at Jerusalem, with the help of King Hiram of Tyre, and his master Builder.

One man who worked at Solomon's Temple later went to France, and taught the Art to Charles Martel (there's another anachronism! this time a slip of 1800 years). Subsequently the Craft was brought from France to England, in the time of Saint Alban (a leap backwards of 500 years!). Finally, about the year 930, Prince Edwin called a great assembly of Masons in York, and established the regulations which continue in force "even up to this day."

That is not history as we know it. It is full of impossible dates and other fantasies. In fact its aim was probably to serve as propaganda. It would inculcate in Masons a sense of respect and reverence for their craft. This was no servile trade of recent devising, but an ancient and honorable institution. It went back to antediluvian times, and was connected with famous buildings in the Sacred Writings, and numbered among its Votaries even Monarchs themselves.

## "Imaginative" History in Anderson's Constitutions

Whatever may have been the purpose of this early traditional history, it set the pattern for centuries to come. Modern Masonry is generally said to have begun with the formation, in 1717, of the Mother Grand Lodge. When in 1723 Dr. James Anderson published the first book of Constitutions, he gave what purports to be a history of the Craft. It was in the same familiar tradition, for it begins as follows:

"Adam, our first parent, created after the image of God, the Great Architect of the Universe, must have had the Liberal Sciences, particularly Geometry, written on his

heart."

It goes on to talk of

"Noah, and his three sons, Japhet, Shem, and Ham, all Masons true,"

And proceeds with the "Grand Master Moses," and a whole series of Grand Masters (Solomon King of Israel, Nebuchadnezzar King of Babylon, Zerubbabel Prince of Israel, Augustus Caesar Emperor of Rome); then it gives a sequence of English leaders, including "our great Master-Mason Inigo Jones" under King James I. Even Monarchs themselves were members of the Royal Craft; Henry VI, and Charles I.

#### Dermott's Protest, 1756

Of course, in their rational intervals, Masons realized that all this was perverse. For example, Bro. Laurence Dermott, in his Ahiman, Rezon, the Constitution of the Antients, in 1756, has a merry time.

"It has been the general custom of all my worthy brethren, who have honoured the Craft with their Books of Constitutions, or Pocket-Companions for Free-Masons, to give us a long and pleasing history of Masonry from the Creation to the time of their writing and publishing such accounts, viz. from Adam to Noah, from Noah to Nimrod, from Nimrod to Solomon, from Solomon to Cyrus, from Cyrus to Seleucus Nicator, from Seleucus Nicator to Augustus Caesar, from Augustus Caesar to the havoc of the Goths, and so on until the Revival of the Augustan Style, &c. &c. &c. Wherein they give us an account of the drawing, scheming, planning, designing, erecting, and building of temples, towers, cities, castles, palaces, theatres, pyramids, monuments, bridges, walls, pillars, courts, halls, fortifications, and labyrinths, with the famous light-house of Pharos and Colossus at Rhodes, and many other wonderful works performed by the architects, to the great satisfaction of the readers and edification of Free-Masons.

Having called to mind the old proverb, Better out of the world than out of fashion, I was fully determined to publish a History of Masonry, whereby I did expect to give the world an uncommon satisfaction; and in order to enable myself to execute this great design, I purchased all or most of the histories, constitutions, pocket-companions, and other pieces on that subject now extant in the English tongue.

My next step was to furnish myself with a sufficient quantity of pens, ink, and paper. This being done, I immediately fancied myself an historian, and intended to trace Masonry not only to Adam, in his sylvan lodge in Paradise, but to give some account of the Craft even before the Creation...."

### Imaginative History 1770-1870

But it was all in vain. The habit of imaginative history was too strong. The great William Preston was a devoted Mason who deserves well of us; but in his Illustrations of Masonry of 1775, he tells how Freemasons built the Tower of London in the eleventh century, London Bridge in the twelfth, Westminster Abbey in the thirteenth, and so on, right down to St. Paul's in the seventeenth century.

And the immortal George Oliver, who wrote over twenty volumes on Masonry in the middle years of the nineteenth century, was cast in the same mould. More recent writers ascribe to him "a too easy credulity and a too great warmth of imagination."

Small wonder that Masonic "history" was regarded as a joke by serious students!

### The Advent of Rationalism

Long before George Oliver a new age of critical enquiry had already dawned, heralded by the publication in France of the great Encyclopaedia, beginning in 1751. This new school of thought insisted on applying to the humanities the same standards of proof, the same scrutiny of evidence, and the same strict scientific method, that were already current in the sciences. Its influence soon permeated the study of early literature, Biblical criticism, and ancient history. There was a fair time-lapse before it percolated outwards from the universities, and began to reach other parts of society. The first really critical History of Masonry was written by the German Scholar Findel, and published in 1861.

At the very time that Findel was writing, a young man who was destined almost single-handedly to change the course of English Masonic scholarship was serving with the British Army in North China. This was the unfortunately named Robert Freke Gould, who had been born in 1836, and was initiated into Masonry at the age of 19 in 1855. He started writing for the Masonic press three years later, and soon began to collect material for a whole series of books on Masonic history which have never been superseded or surpassed. They culminated in his great six-volume History of Freemasonry, published in 1882-1887.

### The Foundation of Quatuor Coronati Lodge

In 1884 nine Masons petitioned the Grand Master of the United Grand Lodge of England for a warrant of Constitution empowering them to meet as a regular lodge at Freemasons' Hall, London, on the first Wednesday of every month.

The nine founding members included several masons whose names may be familiar to you. Perhaps the best known of them all in his own day, Walter (later Sir Walter) Besant (1836-1901), 48 years old, was a minor Victorian novelist. His interest in Masonry was slight, but he was something of a catch. The Rev. Adolphus Frederick Alexander Woodford (1821-1887), 63 years of age, an Anglican cleric, formerly a lieutenant in the Coldstream Guards, had single-handedly written Kenning's Masonic Cyclopaedia in 1878. William James

Hughan (1841-1911), 43 years of age, destined to retire from business as a textile merchant in four years, was already the author of several standard books on the evolution of Masonry and its early documents; in 1890, together with Henry L. Stillson, he would edit a large volume which is still often found in Masonic Libraries, History of Freemasonry and Concordant Orders. Robert Freke Gould (1836-1915), whom we have already met, was by now 48 years of age; he had retired from the army and was a practising lawyer. These brethren were joined by Major Sisson Cooper Pratt (1844-1919), 40 years old, Professor of Military History at the Royal Military Academy; William Harry Rylands (1847-1922), 37 years old, Secretary of the Society of Biblical Archaeology; his brother, John Paul Rylands (1846-1923) 38, Fellow of the Society of Antiquaries; and George William Speth (1847-1901), 37, a devoted Mason whose credentials were less impressive, but who would work himself to death as Secretary of the Lodge within fifteen years. And, as first Worshipful Master, they had a distinguished soldier, Sir Charles Warren (1840-1927), 44 years old, who had conducted the Palestine Exploration in 1867-70, had served as an administrator and soldier in South Africa in 1876-79, and would in 1886 be named Chief Commissioner of the Metropolitan Police Force of London; it was he who led the investigation into the murders committed in 1888 by Jack the Ripper.

The M.W. the Grand Master, H.R.H. the Prince of Wales, granted the Warrant of Constitution on November 28, 1884. Neither petition or warrant mentioned any peculiar characteristics or intentions of the lodge, but it was known in the Grand Lodge Offices that the petitioners hoped to meet together to discuss various matters of Masonic History. At the time that the Warrant was issued, the Master designate was absent in South Africa on a diplomatic and military mission, and the lodge could not be formed until his return. It was finally consecrated on January 12, 1886. The name chosen for it deserves a digression.

#### The Legend of the Quatuor Coronati

In the early lives of the saints, to die for the faith is regarded as a sort of triumph, the culmination of a life of virtue, a consummation devoutly to be wished. Instead of saying, "He was butchered by his persecutors," the writers use various cheerful expressions. One is, "He won the crown of martyrdom." The Latin word for "crown" is corona, from which we get the words coronet, coronation, coronary, corollary, and so on; and those who are killed for being Christians are referred to as "the crowned ones," coronati. Quatuor is the Latin numeral "four," and is related to the English words quadruple, quadrangle, quadrilateral, quadriphonic, and quadriplegic. So the name Quatuor Coronati means "The four crowned martyrs;" and thereby hangeth a tale.

Long ago, when the Roman Empire ruled the world, its great cities were filled with elegant stone buildings and beautiful stone statues. The raw material came from many places, including the marble quarries of Hungary. Dozens of stone-masons worked there, but there were four of outstanding ability, who were also accomplished sculptors. Their names were Claudius, Nicostratus, Symphorian, and Castorius. They were Christians, but in that world of paganism they kept their faith



secret. They converted another workman, Simplicius, who was baptized by the Bishop Quirrillus. So these five sculptors, all Christians, worked together as brethren.

When the emperor Diocletian visited the Hungarian quarries in the year 302, he heard of the extraordinary skill and ability of these craftsmen. He set them various tasks, carving pillars adorned with chapiters, and marble finials, and moulded blocks, and antefixes, and statuettes, and lion-head waterspouts, all of which they accomplished to his entire satisfaction. Then he required them to carve a great statue of the god of healing, Aesculapius, but this they refused, for to do so would be to encourage the worship of false gods, and thus betray the sacred trust reposed in them. The Christians always made the sign of the cross before beginning their work, and so the pagan philosophers whispered in the Emperor's ear that their skill was due to magic. He reiterated his command to complete the statue, but the artists remained firm. Finally, incensed by their disobedience, he bade one of his officers, the tribune Lampadius, to examine them. Egged on by the pagan philosophers, Lampadius ordered the five to be sent to prison. But before they could be hauled away, he was struck dead in his very judgement seat. The emperor held the five responsible, and ordered them to be sealed alive in leaden coffins and cast into the river. Their bodies were not recovered for forty-two days. They won the crown of martyrdom on November 8 302.

The emperor returned to Rome and in due course ordered a temple built there to the god Aesculapius. At its completion he proclaimed that all soldiers in the city should make offerings to the image of the god. But there were four veterans, Severus, Servianus, Carpophorus, and Victorinus, who were Christians and refused to do so. The emperor ordered them to be flogged to death with lead-tipped scourges, and their bodies to be cast to the dogs in the streets. This took place on November 8 304.

Within a few years Pope Melchiades decreed that these two sets of martyrs, the five stonecutters and the four soldiers, who were killed on the same day two years apart, should be commemorated together, and that they should (for some reason which escapes me) be called the four crowned ones. The four are really nine in number.

Because the story begins in the quarries, the four crowned ones came to be regarded as the patron saints of stonemasons during the Middle Ages. The earliest of the Old Charges, the Regius Poem of 1390, immediately after the regulations devotes nearly forty lines (lines 497-534) to the four crowned ones. At the building of Eton College in the 1450's, one of the days on which the masons did not work was November 8, the feast of the Quatuor Coronati (Knoop-Jones, *The Mediaeval Mason*, page 107). The London Masons' Orders of 1481 required every fellow to attend mass on that feast day, under penalty of twelpepence (*ibid.*, page 108).

In 1886 when the new lodge of research was consecrated to the history of the craft, its charter members were nine in number, four of whom were soldiers. It was appropriate that the lodge should take the name Quatuor Coronati.



## The Setting of the Pattern

The first set of By-Laws of the lodge (April 7 1886) specified that it should meet only five times a year instead of monthly; it also determined that "The lodge shall at no time consist of more than forty members." This regulation is still in force after 94 years, but the limit has never been reached.

The criteria for membership were established on September 2 1886: "No brother or gentleman shall be admitted a member of the lodge unless he has contributed in some shape or other to literature (art or science) in general or to that of the Craft in particular." A candidate was to be judged on the basis of a piece of written work, which would be considered by a Committee consisting of the Master, the Wardens, and Past Masters. If the Committee approved unanimously, at the next meeting of the lodge the W.M. from the Chair would propose him for membership, seconded by one of the Wardens.

On December 2 1886 the members voted "to form a Literary Society under the guidance and protection of the Lodge." Regulations were adopted at the next meeting (March 3 1887); the literary society was to be called the "Correspondence Circle." By that date thirty-seven applications had already been received. The Correspondence Circle clearly filled a real need, for a mere fifteen months later (June 25 1888) its numbers stood at 346. This was an insupportable burden on the Secretary, so on that date the system of Local Secretaries was instituted. Today there are 237 of them scattered all over the world. According to the latest figures available (January 1 1978), membership in the Correspondence Circle stands at 12,567.

The first paper delivered in lodge was "On Some Old Scottish Customs," by R.F. Gould (June 3 1886).

The first volume of the Transactions was published early in 1889. It covered the first three years, and gave the texts of papers presented in lodge, as well as other essays which had been sent it. One interesting feature is the inclusion of comments on the papers. If the audience believed that a contribution deserved censure, they had no shyness in saying so. They were conscious of the fact that the lodge was breaking new ground by insisting on authentic history, and one commentator observed (June 2 1887):

"The fond illusions of one's youth are cruelly dispelled; no more can we believe that the Father of the human race held a Grand Lodge in the Garden of Eden; neither that Noah, its second Father, performed the rites of the Craft in the Ark, with the lion and the elephant alternately acting as Grand Tyler."

## The Lodge and its Books

Quatuor Coronati Lodge has also been actively involved in the publication of other Masonic works. In the early years it arranged to print facsimiles of many rare old documents - copies of the Old Charges, Minute Books, Books of Constitution, and the like. Latterly it has publicized and distributed new texts, and reprinted certain standard works of earlier years. At the present time, for example, one may obtain nearly twenty books through the lodge, all of them excellent.

Quatuor Coronati has served as a meeting place for Masonic scholars, and has acted as a catalyst in inspiring students to make their work available to others. Suppose you ask yourself, "What books on Masonry can profitably be put into the hands of the serious brother?" The two most useful all-round books are Freemasons' Guide and Compendium, by Bernard E. Jones (Master of Q.C. Lodge, 1961); and the Freemason at Work, by Harry Carr (Master, 1959). The most authoritative history is by Robert Freke Gould (Master, 1887), particularly in the revised edition, prepared by Rev. Herber Poole (Master, 1928). The most readable short history is by F.L. Pick (Master, 1943) and Bro. Norman Knight. The standard History of Freemasonry in Canada is by John Ross Robertson (a member of the lodge). The authorized account of Freemasonry in the Province of Quebec is by A.J.B. Milborne (a member of the lodge). Look at other standard works: A Commentary on the Free Masonic Ritual, by E.H. Cartwright (a member of the lodge); The Early Masonic Catechisms, by Douglas Knoop (Master, 1935), and Mr. Jones and Mr. Hamer, two non-Masons; King Solomon's Temple in the Masonic Tradition, by Alex Horne (a member of the lodge); Symbolism in Craft Masonry, by Colin F.W. Dyer (Master, 1976). And so on.

### Membership

Since the year 1886, 157 brethren have been elected to full membership. At present there are 28 members. It is an English lodge and so most of the members are English. Fifteen are from London or its immediate vicinity; 6 are from elsewhere in England; 2 are from other parts of the British Isles; one each from Germany, Switzerland, South Africa, the United States, and Canada. They include, of course, Harry Carr, the world's leading authority in the evolution of the Masonic ritual, who has spoken on lecture tours in Toronto three times in the past decade. There are four members who devote their working hours entirely to Masonry: Sir James Stubbs, the Grand Secretary of England (he was Knighted by the Queen in June of last year); the Librarian of Grand Lodge, Terry Haunch, and his assistant, John Hamill; and the lodge's Secretary and Editor, Cyril Batham. The present active members all have a wide background in Masonry, but as well most of them are specialists in one or more areas. The W.M., Frederick Smyth, is an authority on Masonic music. The I.P.M., Ellic Howe, who has his own entry in the American encyclopaedia of Contemporary Authors, has made a particular study of the lunatic fringe of Masonry. The S.W., Harry Mendoza, is concerned with the York Rite. Colin Dyer knows about the development of the various rituals since the Union of 1813. The Secretary, Cyril Batham, is especially concerned with the evolution of the Craft in France, and is in fact a Past Junior Warden of the Grande Loge Nationale Francaise.

In some ways the lodge seems like a nonagenarian's playground. Only seven of the 28 members are under 60; the average is about 70, and five are over 80.

In all, there have been five members from Canada: our own Past Grand Master, John Ross Robertson (1841-1918), newspaperman and philanthropist; two very high-powered brethren from Quebec, R.J. Meekren (1876-1963); and A.J.B. Milborne (1888-1976); Gerard Brett (1915-1968). Director of the Royal Ontario Museum; and last November 8 - the Feast of Quatuor Coronati - I received the great honour of being elected to full membership, and being appointed Junior Deacon of the lodge.

## Lodge Proceedings

I have attended Quatuor Coronati twice, and might tell you a bit about the way it does things. Because of the tremendous amount of paper work connected with the Correspondence Circle, the lodge has permanent offices at No. 27, Great Queen Street in London. This is an old house, dating from about 1750, located five minutes walk from the Holborn Tube Station. Here on most days you can find the Secretary of the lodge working away in his office surrounded by books. The lodge holds its meetings across the road in one of the smaller rooms of Freemasons' Hall, which is a gigantic commemorative structure put up between the wars, and is worth a visit in any case.

The meeting begins at 5:00 p.m. The room is similar to those in Canada, except for standard local variations. Instead of being in the centre of the room, the pedestal with the Book is situated in the East, in front of the W.M. The perfect ashlar is suspended in a sort of crane, derrick, or tripod, and the two ashlars are in the custody of the Wardens. The tracing board is uncovered by the Deacons. The dress is a bit more formal than we are used to, and consists of either a dark business suit with black tie and white gloves, or a director's suit, that is, grey striped trousers and black jacket.

The speaker of the evening is placed to the right of the W.M. As soon as the business is completed, he reads his paper. It has been typeset and printed in proof before the meeting, and anyone may place an order for an advance copy. Then the speaker is thanked on motion of the W.M., seconded by the S.W., each offering any criticism that he wishes. Then any other brother in attendance may present his comments. The final person to speak is the Librarian and Curator of Grand Lodge, who puts on display a number of objects from his collections, and explains their relevance to the paper.

The attendance both nights I was there numbered about 70: 11 or 12 full members, and the remainder split between members of the Correspondence Circle, and visitors. It was a real international gathering. There were masons from all over the world; Norway, Germany, East Africa, Australia, and New Zealand, and well as Canada.

After lodge, the brethren move next door to the Connaught Rooms, which are located on the site of the original Freemasons' Tavern, and are still the catering establishment associated with the Hall. Anyone may attend, provided he has made a reservation and prepared to pay the subscription, which currently runs to ten pounds ten shillings.

The banquet too is fairly formal, with printed bill of fare, five courses, and wine. From time to time the I.P.M. will rise and say, "The W.M. wishes to take wine with his Wardens," or "... with the speaker of the evening," or ... with the members of his mother lodge." Then all those so called upon will rise, raise their glasses to each other, and have a sip of wine. As well a number of toasts are proposed, more than we usually have in this jurisdiction. They include:

- (1) The Loyal Toast ("The Queen and the Craft");
- (2) The Grand Master;
- (3) The Grand Officers;

- (4) Holders of London Grand Rank;
- (5) The Worshipful Master;
- (6) The Visiting Brethren;
- (7) Absent Brethren;
- (8) The Tyler's Toast ("To all poor and distressed Freemasons wheresoever scattered over the face of land or sea; wishing them a speedy relief from all their sufferings and a safe return to their native land if they so desire").

After each toast, the person who has proposed it says "Good Fire, Brethren, and take the time from me." And then all the brethren, fitting the action to the word, react smartly in unison: "Point-Left-Right, Point-Left-Right, Point-Left-Right, One, Two!" Clap, Clap-clap-clap, Clap-clap-clap, Clap-clap-clap! There are no long speeches.

After the banquet proceedings are complete, several of the members of the lodge usually adjourn across the street to a public house called "Hercules' Pillars," and continue their discussion over a foaming flagon of bitter.

If you have the opportunity to visit Quatuor Coronati Lodge, I advise you to take it up. Should any of you chance to be in London in November 1983 I hope that you will make a point of attending the lodge. If the Lord tarry so long, if I keep my health, if trans-atlantic fares don't go up too much, if the lodge committee will overlook my chronic non-attendance, and if the brethren are prepared in due course to express their confidence - a frightening lot of contingencies - there is a possibility that I shall be installed as Worshipful Master of Quatuor Coronati Lodge on the second Thursday of November 1983.

#### Research Lodges

Quatuor Coronati was the first research lodge in the world. Others were formed in its wake, the most active in England is Leicester Lodge of Research, No. 2429. The oldest now active in the United States was founded in 1931. In New Zealand there are about seven; Australia has several; British Columbia has one. Now at last our Grand Lodge has one, The Heritage, No.730. And maybe I might say a word about it. It meets four times a year in Hespeler, an hour's drive away. It does not do degree work; its activity is chiefly in the historical line. Any Master Mason may join. I commend it to you; it's worthwhile, and it's very inexpensive. For further information contact the Secretary, V.W.Bro. Jacob Pos, 10 Mayfield Avenue, Guelph, NIG 2L8. Nearly all of these research lodges have their own publications. They vary considerably in the quality of their work; the oldest and best is Quatuor Coronati, No. 2076.

#### Advantages of Membership

I recommend that any serious Mason become a member of the Correspondence Circle. You will gain a number of privileges. You will receive the annual Transactions, a volume of some 300 pages. Much of it will seem fairly technical; but still it generally includes several items that will interest the newest Mason. And it grows in interest as one's knowledge and experience expand; you go back to it again and again.

For example, let's consider the most recent volume (No. 91 for 1978) which was distributed last November. It

includes an article by Bro. Cosby Jackson entitled "Our Predecessors: Scottish Masons of about 1660." This is one of a series; each of them gives a readable outline of the way of life at the time, and summarizes what is known about Masonry then. Do you care about diet and personal hygiene in Scotland in 1660? Here's what Bro. Jackson tells us.

"The working man in Scotland, starting his day soon after dawn, breakfasted on coarse oatmeal bread and beer. Oatmeal also provided the main food of the mid-day meal and supper. Both meals might be augmented by cheese, fish (salted except near the sea) and, sometimes, meat once or twice a week in good periods of the year. It was a dull, unhealthy diet as vegetables, other than the kail which was sometimes stewed with the oatmeal, were not popular. Nevertheless, except in bad years, it was adequate" (p.13).

"Perhaps the most noticeable difference between home life in 1660 and that in modern times would be the rudimentary toilet and sanitary arrangements....Frequent washing was thought to be unhealthy so personal ablutions...(were) limited to the minimum. The result was that the Scot and his clothing, the latter made of greasy wool and impossible to clean, were extremely smelly....

"It was normal for the population of Edinburgh to dispose of their sewage by throwing it out of the window with the cry of "Gardez-loo." A more sophisticated method was to build a closet jutting out over one of the wynds (lanes) so that the excrement could fall directly on the heads of pedestrians and not foul the walls" (p.13).

Another item in this volume is the first salvo in a knock-down drag-out battle that will continue for some time. The usual view today is that modern Freemasonry is descended from the stone-masons' guilds of the Middle Ages. Bro. Eric Ward has written an article denying this, and arguing that our masonry cannot be traced back any earlier than 1650. It provoked some fairly vigorous debate.

As well, every volume contains the Prestonian Lecture for the year. Do you know what it is? The United Grand Lodge of England in some ways seems less authoritarian than ours. It does not dictate the ritual to be used, nor does it have any organized system of Masonic Education. In fact, virtually the only educational activity it sponsors is the appointment of the Prestonian Lecturer, who delivers the only lectures given "with the authority of the Grand Lodge." A different brother is appointed each year - it is considered a high honour to be chosen - and he prepares an address on a topic of broad appeal, and presents it several times in different lodges. Anyway, the Prestonian Lecture in the volume under discussion deals with the office of Grand Steward - its origin, and its evolution during early days. In England, apparently, this is a real office with some responsibility, and not (as here) an empty recognition of past services.

Or again, in some English lodges one of the last toasts at the banquet is proposed by the Tyler, in this form:



Dear Brethren of the Mystic Tie, the night is waning  
fast; Our duty's done, our feast is o'er; this song  
must be the last. 'Good night, good night.' Once  
more, once more repeat the farewell strain: 'Happy to  
meet, sorry to part, happy to meet again!'

Volume 91 traces the origin of these lines. They are the final stanza of a poem composed for an English lodge in Calcutta in the 1840's.

Or another interesting item. Did you know that the author of Mackey's Encyclopaedia of Masonry was a member of our Grand Lodge? Only very briefly, to be sure. He was a charter member of the Canadian lodge in Jerusalem in 1873, together with assorted Past Grand Master from Canada and various American jurisdictions. They were all suspended (apparently N.P.D.) in 1874.

May I tell you about a few other items of general interest in recent volumes? Volume 90, for 1977, has one of Cosby Jackson's social histories, dealing with the English Mason of 1885. The Prestonian Lecture is concerned with the history of the Outer Guard or Tyler. Bro. John Hamill discusses the gradual development of the warrants issued to lodges by Grand Lodge.

Volume 89, for 1976, has a splendid article by Harry Carr on the Evolution of the Installation Ceremony. And there is a fascinating review of the relationship of the Catholic Church and Masonry. You may recall that in 1738 the Pope issued a proclamation that any Catholic who joined Masonry would be automatically excommunicated. This prohibition was reiterated on a number of occasions, and in the Church laws which are now valid, that is, the Code of Canon Law of 1917, No. 2335, the ban is still in effect against Masons and "other associations of the same type, which plot against the Church or the lawful civil power." From 1960 on, there has been a gradual softening of attitude on the part of the church. Finally in 1974 an official letter was sent by Cardinal Seper, Prefect of the Sacred Congregation for the Doctrine of the Faith, to all bishops, stating that the regulation in question was open to interpretation.

Sometimes it takes a while for the effect of certain important decisions to be felt. This seems to be a matter of great importance to the Craft, and we might take a bit more time over it. I have not tried to obtain a copy of the Vatican's letter as it was promulgated in Canada. But by the courtesy of Bro. Harvey Brown, I do have the text of the letter to the bishops of the United States, and I thought I'd like to share it with you, even though it is not published in the lodge transactions. It is in Latin, but I translate:

"SACRED CONGREGATION FOR THE DOCTRINE OF THE FAITH

Rome, 18, VII. 1974.

To the Most Eminent Lord,  
Lord Cardinal John Joseph Krol,  
President, Conference of Bishops,  
Washington, U.S.A.

Reference: 272/22



Most Eminent Lord:

Several bishops from this Sacred Congregation have been conducting an enquiry with regard to the authority and interpretation of the Code of Canon Law, Canon 2335, which forbids Catholics under pain of excommunication to join Masonic lodges of similar bodies.

During the course of a prolonged investigation, the Holy See has several times consulted those Bishops' Conferences that are chiefly concerned with the subject, in order that it might learn more clearly the nature and present activity of these lodges, as well as the opinion of the bishops.

The great diversity of replies, reflecting the different situation in each country, does not allow the Holy See to change the general rule which has been in force up to the present. It will therefore continue in force until such time as a new canon law is published by proper Pontifical Commission named to revise the Code.

At the same time, in considering individual cases one must bear in mind that the penal law is subject to a strict interpretation. Accordingly it is safe to teach and utilize the judgement of those authorities who hold that the aforesaid canon 2335 refers only to Catholics who join groups that actually work against the Church.

The prohibition against joining any Masonic lodge still remains in effect for priests, members of religious orders and secular institutions.

In communicating which, I express my profound respect for you, and I remain,

Your servant in the Lord,  
Franjo, Cardinal Seper, Prefect."

This document, in effect, writes Finis to 236 years of hostility on the part of the Catholic Church; and we may hope that more and more promising young men will join our order from those quarters that have hitherto been closed to us.

Well then, in every issue of the Transactions, you will find something that will interest you, and much that will instruct you.

Then, another privilege, five times a year, you receive the lodge summons. It is not just a notice of meeting. It regularly includes one or two questions and answers, usually dealing with procedures. You have the right to purchase any other publications of the lodge, some of which are not otherwise available. They include some wonderful books! If you have any questions about Masonry, you may submit them to Quatuor Coronati Lodge for an answer. If you are in London, you may attend meetings, and also (at your own expense) the banquets. There is a joining fee of \$6.00; and the Annual dues amount to \$12.00.

### How to Join

If you wish to join the Correspondence Circle, you can write directly to the lodge, and pay the fees in Sterling currency. However, the local Secretaries are very helpful and it is more convenient to work through them. In fact, if you do contact the lodge on your own, you will still be referred to your nearest local Secretary. To facilitate matters you may contact any of the following directly:

#### Ontario East

Brian D. Stapley, 5785 Yonge Street, Apt. 327,  
Willowdale, M2M 3V2

#### Ontario North

John E. Taylor, P.O. Box 39,  
Hilton Beach, POR 1G0

#### Ontario South and West

Prof. Jacob Pos, 10 Mayfield Avenue,  
Guelph, N1G 2L8

#### Metropolitan Toronto

Prof. J.S. Basarke, 59 Sandbourne Crescent,  
Willowdale, M2J 3A5

### Conclusion

Freemasonry, I suppose, means different things to different people. The more doctrinaire among us will give the authorized definition: "a beautiful system of morality veiled in allegory and illustrated by symbols." And that is certainly true. A lodge is also an affinity group, a body of men who find each other's company congenial. When it ceases to be that, it will cease to exist.

Masonry also carries within it an impulse for study and self improvement - an aspect that is often forgotten in this country. It is of course possible to learn about various topics by having persons of skill and ability address us. We've all heard fine talks given by politicians, scientists, and other public figures. But in my opinion, the most fitting object of study in a Masonic lodge is Freemasonry itself. If you are interested in learning more about Masonry - not the mechanics of the ritual, or the so-called Secret doctrine of the ages, or the more ridiculous excesses of symbolism - try Quatuor Coronati Lodge; for nearly a century it has been the home of the school of authentic history. You will not be disappointed.

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IN MEMORIUM

Brother Walter Henry Benallick  
Member of Trillium Lodge No. 724  
Charter Member of The Heritage Lodge No. 730

Passed to the Grand Lodge above  
November 28, 1980

We cherish his memory in our hearts

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COMING EVENTS

FEBRUARY 28, 1981 (Saturday) - Sixteenth Regular Meeting of The Heritage Lodge will be held in the Masonic Temple, 453 Dufferin Ave., London, Ontario, at 2:00 p.m. Brother Timothy H. Barnes will present a paper titled "The Great Lights; An Historical and Symbolic Interpretation".

MARCH 18, 1981 (Wednesday) - Seventeenth Regular Meeting of The Heritage Lodge will be held in the Preston-Hespeler Masonic Temple, Cambridge, commencing at 7:30 p.m. Bro. T.H. Barnes will present a sequel paper titled "The Great Lights of Masonry; Some Queries and Facts".

MARCH 18, 1981 (Wednesday) - General Purpose Committee Meeting of The Heritage Lodge will be held in conjunction with the Seventeenth Regular Meeting (note above). The Lodge will be opened promptly at 7:30 p.m.

PROPOSED PAPERS FOR FUTURE MEETINGS

1. Quasi Masonic Bodies not recognized by Grand Lodge. Some of the material has been researched, but we need a volunteer to put it all together.
2. Women Freemasons in Ontario, by R.W.Bro. Lawrence Runnalls, possibly for our Regular Meeting in September, 1981.
3. Lodges formerly on the Register of the Grand Lodge of Canada in the Province of Ontario, and now struck off. By Bro. John E. Taylor.
4. Masonic Research Lodges - An Up-To-Date Review, by R.W.Bro. Balfour LeGresley.
5. The Masonic Career of Captain Joseph Brant - Mohawk Indian Chief, by V.W.Bro. Jacob Pos.
6. Anti-Masonic Groups - Individual, Political and Ecclesiastical etc., suggested by R.W.Bro. E.J. Burns Anderson. We need a volunteer.
7. Important Masons of the First Provincial Grand Lodge in Canada, 1792 - 1822, by W.Bro. Robert Butler.
8. Lodge Tracing Boards - History and Symbolism, by V.W.Bro. Jacob Pos. Bro. Pos would like to make this an illustrated presentation, anyone having knowledge of unique and interesting tracing boards, please bring it to his attention.

NOTE - Anyone wishing to do research, make a paper presentation, give suggestions for future masonic papers or having novel or interesting ideas for masonic research, please get in touch with R.W.Bro. Frank Bruce, 46 Muir Dr., Scarborough, M1M 3B4; phone (416) 261-8147.

GRAND LODGE OFFICERS

1980 - 1981

THE MOST WORSHIPFUL THE GRAND MASTER

M. W. Bro. Norval Richard Richards  
59 Green St., Guelph, N1H 2H4

DEPUTY GRAND MASTER

R. W. Bro. Howard O. Polk  
892 Aaron Ave., Ottawa, K2A 3P3

GRAND SECRETARY

M. W. Bro. Robt. E. Davies  
Drawer 217, Hamilton, L8N 3C9

DISTRICT DEPUTY GRAND MASTER, WATERLOO DISTRICT

R. W. Bro. Talbot L. Peyton  
46 Culpepper Dr., Waterloo, N2L 5L1

LODGE OFFICERS

1980 - 1981

W.M.	R.W.Bro. Ronald E. Groshaw	Tyler	R.W.Bro. C.F. Grimwood
I.P.M.	R.W.Bro. Donald S. Grinton	Sec'y	V.W.Bro. Jacob Pos
S.W.	W.Bro. George E. Zwicker	A/Sec'y	R.W.Bro. E.V. Ralph
J.W.	R.W.Bro. Balfour LeGresley	Treas.	R.W.Bro. G.J. Powell
S.D.	R.W.Bro. David C. Bradley	D.C.	R.W.Bro. Keith Flynn
J.D.	R.W.Bro. C. Edwin Drew	Chap.	W.Bro. Rev. G. Rivers
I.G.	R.W.Bro. Robert S. Throop	Organist	R.W.Bro. Len R. Hertel
S.S.	W.Bro. Albert A. Barker	Historian	W.Bro. Henry G. Edgar
J.S.	R.W.Bro. Edsel C. Steen		

LODGE COMMITTEES FOR 1980 - 1981

GENERAL PURPOSE - Chairman, W.Bro. George E. Zwicker (S.W.);  
Secretary, R.W.Bro. E.V. Ralph; members include all  
Chairmen of Lodge Committees, Officers and Past Masters.

MEMBERSHIP & UNATTACHED MASONS - Chairman, R.W.Bro. E.V. Ralph;  
R.W.Bro. David C. Bradley; V.W.Bro. Stewart Thurtell; R.W.  
Bro. Bert A. Mennie; and R.W.Bro. Robert S. Throop.

REFRESHMENT & ENTERTAINMENT - Chairman, W.Bro. Albert A. Barker (SS);  
R.W.Bro. Edsel C. Steen (J.S.); Local Chairman, W.Bro.  
Donald Kaufman; Bro. John Jones and Bro. Richard Zimmerman.

RECEPTION - Chairman, R.W.Bro. Keith Flynn (DC); R.W.Bro. Charles  
F. Grimwood (Tyler); and R.W.Bro. Roy S. Sparrow.

MASONIC INFORMATION - Chairman, R.W.Bro. Frank Bruce; R.W.Bro.  
Gary J. Powell; and V.W.Bro. Jacob Pos.

MASONIC MUSEUM - Chairman, V.W.Bro. Jacob Pos; R.W.Bro. Wallace E.  
McLeod; R.W.Bro. C. John Woodburn; W.Bro. Ron G. Cooper.

CENTRAL DATA BANK - Chairman, W.Bro. Paul Engel; R.W.Bro. Balfour  
LeGresley; R.W.Bro. James Gerrard; R.W.Bro. David C. Bradley;  
and W.Bro. Kenneth G. Bartlett.

LODGE LIBRARY - Chairman, W.Bro. Rev. W. Gray Rivers; R.W.Bro. Roy  
S. Sparrow; and W.Bro. Donald Kaufman.

LODGE PUBLICATIONS - Chairman, R.W.Bro. David C. Bradley; R.W.  
Bro. Edsel C. Steen; and R.W.Bro. Charles Sankey.

BY-LAWS - Chairman, R.W.Bro. W.E. Wilson; V.W.Bro. Randall Langs;  
and V.W.Bro. Jacob Pos.

NOTE - Where the Lodge Office appears in brackets after a Brother's  
name, this is an automatic appointment as defined in the  
Lodge By-Laws. The duties of all Lodge Committees are out-  
lined in Article VIII, Sections 1 to 11.

# Proceedings

# The Heritage Lodge No. 730

## A.F. & A.M., G.R.C.

INSTITUTED  
Sept. 21, 1977

Ronald E. Groshaw, W.M.  
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Islington, Ontario  
M9A 1Z5

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Bus. (416) 247-7426



CONSTITUTED  
Sept. 23, 1978

J. Pos, Editor  
10 Mayfield Avenue  
Guelph, Ontario  
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Vol. 04, No. 03 Cambridge, Ontario, Canada

March, 1981

This Bulletin contains the summons for the next two Regular Meetings, the General Purpose Committee Meeting, the Proceedings of the Sixteenth Regular Meeting held on Sat. February 28, 1981, and the Seventeenth Regular Meeting held on Wednesday, March 18, 1981, also notices of coming events.

PLEASE NOTE: The opinions expressed by the Speakers, Reviewers and Participants in the papers and discussions presented in these Proceedings are not necessarily those of The Heritage Lodge.

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### SUMMONS

Dear Sirs and Brethren:

By order of the Worshipful Master, R.W.Bro. Ronald E. Groshaw, you are hereby requested to attend the Eighteenth Regular Meeting of the Lodge to be held in the Masonic Temple, Richmond, Ontario, on:

SATURDAY MORNING, MAY 16th, 1981, at 9:00 A.M.

prompt for the purpose of introducing and transacting such business as may be regularly brought before the Lodge. We have been invited to Richmond on behalf of Goodwood Lodge No. 159. On that occasion, V.W.Bro. Alf Harrington of Goodwood Lodge will present a Paper outlining the Early History of Freemasonry in the Ottawa Area.

This Special Meeting has a twofold purpose; first it will afford an opportunity for the Members of The Heritage Lodge in Eastern Ontario, who find it difficult to travel to our Regular Meeting Place, to meet the Worshipful Master and Officers of the Lodge, and second; the Worshipful Master is hopeful of receiving a large number of visitors from the area as well as those who may wish to stay over following the Grand Master's Reception in Smiths Falls the night before.

At this meeting we shall also be balloting on 26 Applications for affiliation. The names of the Brethren applying for membership are listed on pages 5 and 6 of these Proceedings, Vol. 4, No. 3.

#### REGULAR MEETING IN MAY

The Worshipful Master, R.W.Bro. R. E. Groshaw hereby informs you that the Nineteenth Regular Meeting of The Heritage Lodge will be held in the Preston-Hespeler Masonic Temple located at the North-East corner of the intersection of Highways No. 401 and No. 24, on:

WEDNESDAY EVENING, MAY 20th, 1981 AT 7:30 P.M.

for the purpose of introducing and transacting such business as may be regularly brought before the Lodge. This will be a combined meeting with the General Purpose Committee. The Lodge will be called off for a period of time sufficient to conduct the affairs of the Committee in a manner similar to that of the combined meeting of March 18, 1981. However, as there will not be a paper presented at this meeting, this should be a good opportunity to discuss a number of important topics that will affect the future of the Lodge.

#### GENERAL PURPOSE COMMITTEE MEETING

By request of the Chairman of the Committee on General Purposes, W.Bro. George E. Zwicker, I have been asked to remind you of an important meeting of the Committee to be held in conjunction with the Regular Meeting of the Lodge on Wednesday, May 20, 1981, in the Preston-Hespeler Masonic Temple, Cambridge.

Chairmen of the various Lodge Committees are asked to communicate with the members of their respective committees to discuss their program for the coming year (1981-82), and to submit a report complete with a proposed budget.

Sincerely and fraternally,

V.W.Bro. J. Pos,  
Secretary.

#### WHAT IS FREEMASONRY?

The late Bro. C.C. Hunt, former Grand Secretary of Iowa, gives the following definition: "Freemasonry is an organized society of men symbolically applying the principles of operative masonry and architecture to the science and art of character building."



SIXTEENTH REGULAR MEETING

PROCEEDINGS

The Sixteenth Regular Meeting of The Heritage Lodge No. 730, G.R.C., was held in the Masonic Temple, 453 Dufferin Avenue, London, Ontario, Saturday afternoon, February 28, 1981, with 10 Officers, 51 Members and 76 Visitors for a total of 136 Masons as per Lodge Register.

OPEN THE LODGE

The Lodge was opened in the First Degree at 2:05 p.m. by the Worshipful Master, R.W.Bro. Ronald E. Groshaw who welcomed the Brethren and expressed his delight in seeing such a vast array of Masons from far and near and hoped that all would benefit from the special program arranged for the occasion.

CONFIRMING MINUTES

It was regularly moved by W.Bro. Fred D. Gegenschatz, seconded by R.W.Bro. Donald S. Grinton, that the minutes of the Fifteenth Regular Meeting of the Lodge, held November 19, 1980, be confirmed as circulated in the Lodge Proceedings (Vol. 4, No. 2). Motion carried.

CORRESPONDENCE

Letters were received as follows:

1. From the Office of the Grand Secretary, dated Nov. 25, 1980, granting Special Dispensation for the various officers listed in our correspondence of Nov. 15, 1980, to hold office in The Heritage Lodge No. 730, for the ensuing Masonic year.
2. From R.W.Bro. William Deller, General Chairman of Masonic Education for London East and London West Districts dated December 29, 1980, confirming arrangements for our Regular Meeting on February 28, 1981.
3. From the Office of the Grand Secretary, dated Jan. 6, 1981, approving amendments to the Lodge By-Laws, as passed in Lodge at the Regular Meeting of Nov. 19, 1980.
4. From R.W.Bro. Ed Ralph, dated Jan. 8, 1980, outlining a number of recommendations to improve the operations of the Lodge and a suggested list of 11 priorities.
5. From the Office of the Grant Secretary, dated Jan. 9, 1981, granting Special Dispensation for change of location of a Regular Meeting to be held on February 28, 1981, in the Masonic Temple at 453 Dufferin Avenue, London, Ontario.

6. Copy of a letter from Bro. Blake Galloway, suggesting the site of the original formation of the Grand Lodge of Canada, on the corner of John and Main Streets, Hamilton, Ontario, as a possible location for a Masonic Museum.
7. From R.W.Bro. Ron Groshaw, Chairman of the Grand Lodge Committee on Blood Donors, dated Jan. 23, 1981 and addressed to all Lodge Secretaries encouraging them to read the full report of the Committee at their next Regular Meeting.
8. From R.W.Bro. Wallace McLeod, Grand Historian and Chairman of the Committee on Masonic Education, suggesting that the Lodge proceed with the proposed Bulletin on the "Lodge Historian".
9. From W.Bro. Bruce Miller, Waterloo District Secretary, advising of the number of tickets available for the Grand Master's Banquet in July, 1981.

#### MOTION RE CORRESPONDENCE

Moved by R.W.Bro. G.R. Jackson, seconded by R.W.Bro. D.C. Bradley, that the correspondence as received be processed in the usual manner. Motion carried.

#### PASSING ACCOUNTS

The following accounts amounting to \$658.67 were presented, and on a motion by W.Bro. Henry Armstrong, seconded by W.Bro. Wm. T. Boratynne were passed and ordered paid:

Secretary's Account -		
Postage up to Feb. 28, 1981	\$ 60.38	
Additional Membership Ledger	<u>31.03</u>	\$ 91.41
Mrs. S. Bushen, Guelph		
Typing Nov. Proceedings 31 pages		31.00
House of Print, Guelph		
1000 Application forms	49.56	
1000 Letterheads	65.89	
450 Inserts for Nov. Proceedings	37.91	
1000 Sheets typing paper	26.25	
450 Proceedings (32 pages)	<u>247.50</u>	427.11
Guelph Printing Service		
1500 printed envelopes 6 1/2" x 9 1/2"		<u>109.15</u>
TOTAL		<u>\$658.67</u>

#### RECEIVING PETITIONS FOR AFFILIATION

Applications for Affiliation were received as follows:

1. BJERKNES, Aage, P.G.R.; Camp Burford, Ontario, Age 60; Retired; member of Golden Rule Lodge No. 409, G.R.C.; recommended by W.Bro. George Zwicker and W.Bro. W. J. Boston.
2. BROOMFIELD, William H., D.D.G.M.; R.R. #2, Box 31, Baltimore; Age 48; Mill Wright; member of St. John's Lodge No. 17, G.R.C.; recommended by R.W.Bro. Robert Throop and R.W.Bro. W. J. Dickinson.
3. LARMER, J. Robert, P.D.D.G.M.; R.R. #1, Millbrook; Age 73; member of J.B. Hall Lodge No. 145, G.R.C.; recommended by W.Bro. George Zwicker and R.W.Bro. James H. Hutchinson.
4. PELL, John Gerald, D.D.G.M.; 1978 Arch Street, Ottawa, Age 50; Statistician Economist; member of Lodge of Fidelity No. 231, G.R.C.; recommended by R.W.Bro. Ronald E. Groshaw and R.W.Bro. G. Robt. Jackson.
5. STANDRING, Frank, Albert, P.D.D.G.M. 318 Wharmcliffe Rd.N., London; Age 64; Retired; member of Temple Lodge No. 597, G.R.C.; recommended by R.W.Bro. E.S.P. Carson and R.W.Bro. Wm. Pellow.
6. GOURLIE, Norman Campbell, P.G.A.O.; 27 Khartoum Ave., Scarborough; Age 65; Retired; member of Tuscan Lodge No. 54, G.R.C.; recommended by R.W.Bro. Ronald E. Groshaw and W.Bro. George Blackie.
7. HARRINGTON, Alfred Edward, P.G.S.; R.R. #3, Richmond; Age 71; Retired; member of Goodwood Lodge No. 159, G.R.C.; recommended by Bro. Glenston T. Jones and R.W. Bro. Ronald E. Groshaw.
8. RICKWARD, Robert George, P.G.S.; Box 404, 16 Douglas Rd., Oak Ridges; Age 59; Carpenter; member of Robertson Lodge No. 292, G.R.C.; recommended by Bro. Russell Varley and R.W.Bro. Ronald E. Groshaw.
9. BECKETT, Gilbert D.W., P.M.; 2207-900 Dynes Rd., Ottawa; Age 71; Retired; member of Rideau Lodge No. 595, G.R.C.; recommended by Bro. Glenston T. Jones and W.Bro. Robert F Gordon.
10. BUSCOMBE, Edwin George, P.M.; 111 North Carson St., Toronto; Age 62; Salesman; member of High Park Lodge No. 531, G.R.C.; recommended by Bro. Russell Varley and W.Bro. George Blackie.
11. CLARK, Robert J., W.M.; 45 Spencer Cres., London; Age 49; Mechanic; member of Kilwinning Lodge No. 64, G.R.C.; recommended by R.W.Bro. E.S.P. Carson and R.W.Bro. Don Emerick.
12. GREENHOUGH, Wilfred Thomas; P.M.; P.O. Box 82, Grafton; Age 68; Retired; member of St. John's Lodge No. 17, G.R.C.; recommended by W.Bro. George Zwicker and R.W.Bro. James H. Hutchinson.

13. MACKENZIE, Malcolm, P.M.; 5 Fleet St., Bowmanville; Age 66; Retired; member of Jerusalem Lodge No. 31, G.R.C.; recommended by W.Bro. George Zwicker and R.W. Bro. James H. Hutchinson.
14. ROUNTREE, Brian, P.M.; #18-121 Nickel Rd., Thompson, Manitoba; Age 32; Teacher; member of Dominion Lodge No. 598, G.R.C.; recommended by W.Bro. James N. Hayes and W.Bro. Thomas S. Crowley.
15. SPENCE, Robert R., P.M.; 41 Wellwood St., Hamilton; Age 65; Retired; member of St. John's Lodge No. 40, G.R.C.; recommended by W.Bro. H.G. Edgar and R.W. Bro. W. James Curtis.
16. DAVIS, Gene Emerson, M.M.; 29 Khartoum Ave., Scarborough; Age 45; Assembler; member of Tuscan Lodge No. 541, G.R.C.; recommended by Bro. Russell Varley and R.W.Bro. Ronald E. Groshaw.
17. HAYNES, Morley Crawford, M.M.; 239 Oxford St. E., London; Age 60; Retired; member of Union Lodge No. 380, G.R.C.; recommended by W.Bro. T.A. Johnson and R.W.Bro. E.S.P. Carson.
18. LANCASTER, Robert George, M.M.; 58 Centre Cres., London; Age 53; Teacher; member of Nilestown Lodge No. 345, G.R.C.; recommended by W.Bro. T.A. Johnson and R.W. Bro. E.S.P. Carson.
19. SANDERS, Gordon P., M.M.; 37 Beaconsfield Ave., London; Age 72; Retired; member of King Solomon's Lodge No. 378 G.R.C.; recommended by R.W.Bro. E.S.P. Carson and W. Bro. T.A. Johnson.

#### REPORT OF GENERAL PURPOSE COMMITTEE

No report at this time.

#### GENERAL BUSINESS

1. Brief discussion concerning the invitation from Goodwood Lodge No. 159, Richmond, to hold our Regular Meeting in May in Eastern Ontario.

#### MOTION RE: REGULAR MEETING IN MAY

Regularly moved by V.W.Bro. Kenneth H. Clark, seconded by R.W.Bro. Bill Isbister to accept the invitation from Goodwood Lodge. Motion carried. Worshipful Master instructed the Lodge Secretary to request a Dispensation from Grand Lodge to hold our Regular Meeting in Richmond on May 16, 1981.

2. The subject of the proposed Bulletin re: Lodge Historian was presented and discussed.

#### MOTION RE: PUBLICATION OF "LODGE HISTORIAN" BULLETIN

Regularly moved by R.W.Bro. Balfour LeGresley, seconded by W.Bro. George Zwicker that, The Worshipful

Master and Secretary, with such assistance as may be required, be empowered to have the proposed bulletin on the 'Lodge Historian' printed, and 500 copies produced and sold for a price sufficient to cover the cost of publication and distribution. Motion carried.

3. The Worshipful Master discussed the progress on the proposed Masonic Museum in the Black Creek Pioneer Village and indicated that he had already received a pledge of \$100.00 toward the project. The subject was to be discussed further at the next General Purpose Committee Meeting in March.

#### BALLOTING

On a motion by R.W.Bro. Arthur W. Watson and R.W.Bro. Frank J. Bruce it was approved to ballot collectively.

Following a favourable ballot on all Applications the Worshipful Master declared the following Brethren eligible for membership in The Heritage Lodge No. 730, G.R.C., by Affiliation, and requested that each new member affix his signature in the Lodge Register at his earliest convenience in token of submission to the Lodge By-Laws:

R.W.Bros. Morley John Kinnee, William Russell Pellow, Norman Richard Strutt, and Robert C. Wright.

V.W.Bros. Leonard E. Andrews, Laurie Brandridge, George A. Marr, and Gordon Henry Wilker.

W.Bros. David Sidney Amis, Geoffrey D. Cameron, Norman Camp, George William Chambers, Donald L. Cosens, John Herbert Eagleson, Allyn Ralph Fast, David Robertson Gillelan, George Laurie Given, James Alan Ham, James F. Johnson, Edwin Frank Joyce, John D. MacKenzie, William Leonard McNeil, Frederick W. Penrose, Walter Gifford Scott, Franklin Blair Small, John Watson and Allan E. Wilhelm.

Bros. Timothy Harold Barnes, Richard James Dengate, Melvyn James Duke, Daniel George Erwin, David Gordon Fletcher, Denis Michael Gabrielle, Kenneth S. Gillis, John Henry Hogg, John Lazlo Hunter, David G. Lawrence, William A. Martin, Albert Edward Rhodes, Raymond Pritchard Rivers and James William Sefton.

At 2:57 p.m. the Lodge was called from labour to refreshment for the space of 10 minutes and on returning to labour at 3:07 p.m. R.W.Bro. Ronald E. Groshaw continued with the reception of visitors.

#### RECEIVING VISITORS

At 3:10 p.m. V.W.Bro. Ernest J. Brown, P.G.D.C., acting as the Director of Ceremonies was admitted to introduce 20 Worshipful Masters accompanied by a large group of visiting Brethren. Approximately 15 Worshipful Masters were present from London East and London West and the others

from Windsor, Sarnia, Hamilton and Ontario Districts.

V.W.Bro. Brown was again admitted to present R.W.Bro. Hugh M. Cree, D.D.G.M. of London East and R.W.Bro. R.W. James MacRae, D.D.G.M. of London West accompanied by 31 present and past Grand Lodge Officers.

All Brethren received the time honoured welcome as traditional in The Heritage Lodge and the hand of Brotherhood was extended to each by the Worshipful Master who then called on R.W.Bro. MacRae.

R.W.Bro. MacRae, with gavel in hand, welcomed the Brethren to the Masonic Temple in London and congratulated the Heritage Lodge on such an excellent beginning. Bro. MacRae gave tribute to R.W.Bro. Wm. Deller and R.W.Bro. Ed Carson for their efforts in bringing the meeting about.

The Worshipful Master, after thanking the London Brethren for their kind hospitality then called on R.W. Brother A. Watson to attend the Altar.

#### AT THE ALTAR

Reading: Isaiah 40: 28-31.

Brethren:

In a day when so many agencies seem determined to spread hate, distrust and bigotry only by a staunch conviction can we hope to hold our own in the struggle. As Masons we are admonished to give up every selfish propensity that might injure others and to hold the scales of justice with an equal poise. We are challenged then to follow the principles of masonry.

Our need today is to quit building numbers only and build men. The world needs men who will go forward in fellowship, understanding and dedication. Masonry ought to challenge men to do so. There ought to be such a challenge that we cannot brush it aside easily or avoid it in some other way.

As M.W.Bro. S. Leach, a P.G.M. of Saskatchewan, said: "Our fraternity must be like the eagle, spread its wings, display its great power and strive for the lofty peaks of achievement, where rests the destiny of our Craft."

This was followed by a prayer.

#### PAPER PRESENTATION

At 3:26 p.m., the Worshipful Master called on R.W.Bro. Frank Bruce, Chairman of the Committee on Masonic Information to proceed with the Paper Presentation Program. R.W.Bro. Bruce outlined the general procedure and then called on R.W. Bro. E.S.P. Carson to introduce the Speaker, Brother T.H. Barnes, who presented the following paper:



THE GREAT LIGHTS OF MASONRY: A HISTORICAL  
AND SYMBOLIC INTERPRETATION

INTRODUCTION

The Great Lights are the dominant, most powerful symbols of Craft Masonry. They comprehend, I believe, the essential elements of our system, involving the concepts of the attainment of personal virtue, moral rectitude of conduct towards our fellow human beings, and reverence for God and His works.

These symbols are, in fact, crucial to Masonry as we recognize it in and beyond this jurisdiction. The 1929 declaration of the basic principles of the Craft by the Grand Lodges of England, Scotland, and Ireland stated that a belief in the G.A.O.T.U. and His revealed will, the obligation of candidates on or within full view of the open V.S.L., and the display of the three Great Lights of Masonry in the Lodge at work are fundamental requirements for the maintenance of fraternal relations. Since then, the Grand Lodge of Canada in Ontario and others in communication with these bodies have adopted this policy.<sup>1</sup>

In this paper I will discuss the Great Lights from both an historical and symbolic perspective. From the historical viewpoint, the evolution of these emblems in the Craft ritual, collectively and individually, will be considered. Following this, I will interpret the symbolism of the Great Lights in the context of the Light metaphor, the allegory of the Temple, and the concept of progression in Masonic knowledge.

HISTORICAL PERSPECTIVE

General

The working tools of operative Masonry are of great antiquity. The Square, Compasses, and other implements may be seen on the tombs of ancient Roman stonemasons, and the Square and Compasses can even be found conjoined in the arms of individual stonemasons of the sixteenth and seventeenth centuries.<sup>2</sup> The Compasses are prominently displayed on the coat of arms, dating from 1472, of the Masons Company of London (this tool is also found, however, on the arms of other contemporary guilds, such as those of the carpenters and the joiners of London.)<sup>3</sup> Nevertheless, there is no indication of esoteric significance.

Operative Masonry, insofar as existing evidence of the period prior to 1700 can establish, involved no moralizing upon the working tools. The Regius Poem, circa 1390, the Cooke MS., circa 1410, and later operative documents contain moral precepts but no symbolism of the tools.<sup>4</sup> The exception to the rule is the old brass Square, recovered from the foundation of Baal's Bridge in Limerick and dated 1517, which discovery reminds us that no general statement on this point may be made with complete confidence; the simple

inscription is meaningful to every Mason today:

"I will strive to live  
With love & care  
Upon the level  
By the square"<sup>5</sup>

Regrettably, there are some grounds for doubt as to the authenticity of this artifact.

The symbolic interpretation of the Great Lights is, then, a comparatively recent addition to our Masonic tradition--a product of eighteenth-century thought. The preceding Puritan era in Britain, in fact, had been quite antagonistic to symbolism, it having been dismissed generally as a Papist practice. However, the arrival of the eighteenth century brought with it a remarkable change in attitude. Previous generations of Britons had been preoccupied with vast and intricate metaphysical questions, and had gone to war for the sake of matters of theology and church government. That era had been abruptly transformed in the wake of the Newtonian scientific revolution. Men turned from ultimate questions to explore the ethical and social problems of this earthly realm. It was the age of the brilliant political pamphlet, the moral essay, and the instructive tale. It was the time of dawning doubt and enquiry, fated to culminate in the industrial, American, and French revolutions. It was also a relatively pleasant period of optimism and civilized worldiness. In all, it was a time conducive to moralizing and symbolism.

#### Evolution of the "Lights" in Masonic Ritual

The "Lights" or "Great Lights" meant something altogether different from the V.S.L., the Square, and the Compasses until sometime between 1745 and 1760. The earliest catechisms, dated between 1696 and 1723, generally refer to "three Lights", i.e., the Master, Wardens and Fellowcraft,<sup>6</sup> although the Sloan MS. (c. 1700) states the Lights to be "Sun, Master, and Square." The three Lights are the "Father, Son and Holy Ghost" in two texts of 1724 and 1725.<sup>7</sup> In three catechisms of 1724-6, there are actually twelve Lights:

"Father, Son, Holy Ghost, Sun, Moon, Master Mason, Square, Rule, Plum(b), line, Mell (= maul), and Chizzel."<sup>8</sup>

From this point on, from the Wilkinson MS. of 1727 to the French exposure, *Le Maçon démasqué* of 1751, the three Lights or Great Lights are the "Sun, Moon, and Master" (of the Lodge). It is only in 1760, with the publication of Three distinct knocks, that the Great Lights as we know them appear.<sup>9</sup> Even as late as 1772, William Preston in his First Lecture would refer to these symbols not as "Great", but as the "three principal lights in Masonry,"<sup>10</sup> and later as the "furniture" of the Lodge.<sup>11</sup>

When do the V.S.L., Square, and Compasses appear in the ritual? We learn in our earliest catechism (of 1696),

the Edinburgh Register House MS., that the candidate is bound to secrecy on the Bible, swearing by "God and St. John (sic) by the Square and compass and common judge."<sup>12</sup> Here, then, may be the first reference to the symbols, singly or in combination. The form, "Square, Compasses, and Common Judge," is found in all three early texts of the Edinburgh group,<sup>13</sup> and it has been convincingly argued that the "Common Judge" is in fact that scriptural revelation of the Grand Geometrician, the V.S.L.<sup>14</sup>

The V.S.L.

You wear the type of Deity;  
Oh! Brother, have a care;  
He whose all-seeing eye surveys  
Your inmost thoughts wide open gaze,  
He knows what thoughts are there!

Anon.

Explicit mention of the Bible in the early MS. Constitutions or Old Charges is uncommon. The earliest of those which provide instructions for administering an obligation, the Grand Lodge No. 1 MS. of 1583, merely states in Latin:

"Then one of the elders holds out a book and he or they (that are to be sworn) shall place their hands upon it and the following precepts shall be read."<sup>15</sup>

The William Watson MS. of a century later (1687) similarly stipulates that candidates "must be sworne upon a booke," and concludes that the charges shall be "well and truly keep to yor power, Soe helpe yu God & Holidome & by ye holy contents of this Booke."<sup>16</sup> It is not until the Colne No. 1 MS. of 1685 that overt reference to the Bible is made, when we are told that, during an oath, "One of the eldest taking the Bible shall hould it forth..."<sup>17</sup>

It is not known with certainty whether these early references are to the Constitutions, the Gospels, the Old or New Testaments separately, or the entire Bible. No part of the Bible was printed in English until 1525, and the complete, printed Bible (the Miles Coverdale) appeared in English ten years later.<sup>18</sup> Certainly the earliest Bibles were exceedingly scarce, possessed only by a few churches or very wealthy households, and it hardly seems likely that the older operative Lodges would have used them. On the other hand, some passages of the Old Charges do imply the Bible;<sup>19</sup> an inventory of the Mason's Company of London in 1665 listed a Bible, Prayer Book, and two copies of the Constitutions or Old Charges.<sup>20</sup>

The available records do not mention Bibles being in the possession of Lodges until the first half of the eighteenth century. The oldest extant Scottish minutes--those of the Lodge of Edinburgh (Mary's Chapel) (commencing 1599), and of Lodge Mother Kilwinning, No. 0 (commencing 1642)--and English minutes--those of Alnwick (commencing 1701) and Swalwell (commencing 1725)--are completely silent on the matter.<sup>21</sup> The earliest reference comes from Dumfries

Kilwinning Lodge No. 53 in Scotland, where, we are told:

"On 20th December 1720 George Dalrymple complimented the members with a fine new Bible for their use, which was, with the papers Belonging to the Lodge delivered in ye box to the Warden."<sup>22</sup>

In England an inventory of furniture and effects of Old Dundee Lodge No. 18, dated December, 1744, lists a Bible costing 15s. In Ireland, the first mention occurs also in an inventory of 1752 for Cork Lodge, where reference is made to "one small, old Bible."<sup>23</sup>

Even well into the eighteenth century, use of the Bible was by no means universal. In A letter from the Grand Mistress, a published criticism of 1724, sarcastic reference is made to the attempt by a group of Irish Masons to form a temporary Lodge to initiate a candidate. The attempt was foiled because of inability to obtain a copy of the Old Testament bound separately from the New, upon which to perform the ceremony.<sup>24</sup> This may or may not have been because the candidate was Jewish. It is interesting that today there are still numerous British Lodges which continue to employ only the Old Testament as the V.S.L.<sup>25</sup>

As early as the eighteenth century, a non-Christian religious work was employed in one Scottish Lodge to obligate Brethren of that persuasion. This was Canongate Kilwinning, which kept an annotated copy of the Koran for use by Moslems<sup>26</sup>. Such a practice was, of course, exceptional during this period, but the movement in this direction undoubtedly received impetus when the United Grand Lodge of England, after the formation in 1813, deleted Christian references in the ritual. In the edition of Preston's Illustrations of Masonry published after this date, we find the following footnote regarding the V.S.L.:

"In England, the Bible; but in countries where that book is unknown, whatever is understood to contain the will or law of God."<sup>27</sup>

With the spread of the British Empire, the accommodation of non-Christian Brethren became inevitable overseas. The South African Freemason, in 1886, reported an incident in a Burmese Lodge, in which a Buddhist was initiated while a Parsee was in the Chair, a Hindu was J.W., and the J.D. was a Moslem.<sup>28</sup>

Today, if the simple definition in the edition of Preston's work referred to above is used, the following sacred writings qualify as Volumes of the Sacred Law:

1. The Pentateuch or Old Testament of the Hebrews
2. The New Testament of the Christians, though many would include or prefer the complete Holy Bible
3. The Koran of the Moslems
4. The Zend Avesta of the Parsees or Zoroastrians
5. The Dhammapada of the Mahayana Buddhists
6. The Granth of the Sikhs
7. The Bhagavad Gita of the Hindus
8. The Tao Te King of the Taoists

9. The Rig Veda and other Vedas of the Brahmins
10. The Book of Mormon of the Latter Day Saints.<sup>29</sup>

In addition, it might be noted that the Bible of the Roman Catholics includes the Apocrypha, the deuterocanonical books which are interspersed with the others of the Old Testament. Regarding the Buddhists, I refer here to the Mahayana group of that religion, known as those of the Upper or Greater teaching; this group, found in Northern India, Tibet, China, Korea, and Japan, professes belief in a Supreme Being, and also regards the Holy Bible as a sacred work. Hinayana Buddhists, those of the Lower or Lesser Teaching, do not accept the principle of a Supreme Being.<sup>30</sup> Customs regarding the precise form or posture of taking an obligation vary among the creeds mentioned.

Employment of these alternate Volumes of the Sacred Law is not confined to Lodges composed exclusively of Brethren of one faith, as some Masonic writers have suggested.<sup>31</sup> It is quite acceptable for Brethren of varying faiths to attend the same Lodge if the matter is dealt with appropriately. The primary criterion appears to be that a candidate be obligated upon that V.S.L. which is sacred to his faith; at other times the particular faith of the ruling Master may be an acceptable solution as to which V.S.L. is displayed upon the altar. Some Lodges display all relevant versions. In Lodge Singapore, No. 7178 under the English Constitution, four different Volumes of the Sacred Law are open on the Master's pedestal at any one time.<sup>32</sup>

#### The Square

You wear the square, but do you have  
That thing the Square denotes?  
Is there within your inmost soul  
That principle which should control  
All deeds, and words, and thoughts?  
The Square of virtue -- is it there,  
Oh! You that wear the Mason's Square?

Anon.

What tool do we speak of when we refer to the Square? Is it the trying Square of the stonemason, with arms of equal length, intended only to test the accuracy of the sides of a stone? Or is it what is commonly referred to as the "gallows" Square, with sides of unequal length, the Square "with its angle four and three"--a tool the sides of which conform to the 47th Proposition of Euclid?

The Baal's Bridge Square, referred to above, has arms of equal length. However, this is not a ceremonial tool, and, as has been mentioned, its genuineness is suspect in the eyes of some scholars.<sup>33</sup> In one edition of the 1760 exposure, Three distinct knocks, we find the comment:

"The Master always sits in the East, or stands with the Bible before him; and if it is the Apprentice's Lecture, he opens it about the Second Epistle of Peter, with the Compasses laid thereon, and the Points of them



covered with a little Box Square or Lignum Vita, about 4 inches each Way..."<sup>34</sup>

In the MS. catechism, "Dialogue between Simon and Philip," circa 1740, there is a drawing of a "new Lodge under the Desaguliers regulation"<sup>35</sup> in which the Square is represented with equal arms, as is the Square in a plan of a Master's Lodge in the Catechisme des Francs Macons of 1744.<sup>36</sup>

On the other hand, the answer is far from obvious. Three distinct knocks, during a representation of the Entered Apprentice lecture, also refers to the candidate preparing for his obligation by taking "one step upon the first step of a right angle oblong square."<sup>37</sup> In a 1737 edition of Picart's Religious ceremonies a print appears of a Masonic Lodge in which the various Squares represented are the gallows type.<sup>38</sup> Probably the question will never be answered conclusively, due to the lack of uniformity existing both in the early speculative period and even in the present --the Harris First Degree Tracing Board, in wide use today in our own jurisdiction (the final version of which dates from 1849),<sup>39</sup> shows both the try and gallows Squares!

A perusal of the various sources suggests the following hypothesis for eighteenth-century Masonry--that the Square united with the Compasses on the altar probably had sides of equal length, perhaps because of the esthetic, symmetrical appearance produced by this combination, whereas the Square within which the candidate was placed to take his obligation during the early ceremonies was the oblong, gallows type. This would not necessarily apply to all Lodges.

The Square was a conspicuous symbol from the earliest speculative period of which we have records. By 1727, candidates were being obligated physically within a Square laid before them on the floor.<sup>40</sup> Despite its prominence, the Square was (as it is today) considered a symbol inferior to the Compasses. The former, during the obligation, was (and is) placed below the Compasses. After progressing to the Second Degree, a candidate was at one time referred to as having passed "from the Square to the Compasses," as we find in the early minutes of the Scottish Lodge at Dunblane:

"...compeared William Duthie...who was formerly Entered prentice and desired to be past, the which desire the above Members granted And accordingly he is past from the Square to the Compass And from a prentice to a fellow of Craft."<sup>41</sup>

This term for passing was generally used in Dunblane until 1726, when it was discontinued. By 1730, the corresponding phrase was "passed according to the usual solemnities."<sup>42</sup> Since Dunblane Lodge passed quite early to the speculative stage,<sup>43</sup> and the Third Degree is known to have been practiced in 1726 in one Scottish Lodge,<sup>44</sup> we may speculate that the discontinuation of this term for passing was due to the emergence of the Third Degree in some Lodges.

In Masonry dissected, published in 1730, we encounter the foregoing phrase reborn:

"Q. How was you pass'd Master?

A. From the Square to the Compass." (my italics)<sup>45</sup>

In fact, it is likely that, in the course of the ceremony, the candidate advanced physically through "the Lodge" drawing chalked or taped on the floor, from an actual or chalked Square to an actual or chalked Compass. In the Catechisme des Francs-Maçons of 1744, we are informed that:

"The First Warden makes him do the double Square, which is done by placing the two heels together, toes pointing outward so that they touch the arms of the Square, which is drawn in a Master's Lodge. Then he shows him the Master's steps which is done by travelling the distance from the Square to the Compasses; in three long equal paces, roughly in triangular form ...so that his feet again form a double Square, this time with the Compasses."<sup>46</sup>

The emergence and steady growth in popularity of the Third Degree as a superior or more advanced degree, with developing emphasis on the Compasses, may have contributed in turn to the identification of the Square with the Second Degree, a movement which was completed by 1813, when the Square was made a W.T. of the Second Degree only. Preston's Second Lecture of circa 1774 clearly emphasized the Square as the dominant symbol of the Second Degree.<sup>47</sup>

If the Compasses are to be construed as a superior symbol as suggested, why then is the Master's jewel a Square? In the early period, there was no uniformity of practice. For example, the print from Picart's Religious ceremonies, referred to above, shows the Master wearing a trowel about his neck. Masonry dissected explicitly mentions the Square as the Master's jewel by 1730. It may be, as one writer has proposed,<sup>48</sup> that in the 17th and early 18th centuries the office of Master of the Lodge was not a formal office as such, and that Lodges were presided over by a senior Brother, who may well have only progressed to the Second Degree, or whose Lodge only offered the first two degrees. In this connection, it is interesting that, at the preliminary meetings which led to the formation of the Grand Lodge of England, such a practice was followed in placing the oldest Master Mason present in the chair.<sup>49</sup> It is also curious that officially, until well into the 20th century, the only qualifications for the office of Master in an English Lodge were that one be a Fellowcraft and have served as Warden.<sup>50</sup> Considering the Square as a Second Degree symbol, it is therefore not entirely surprising that it would form the Master's jewel.

In fact, the Square had important connotations of mastership. Catechisms of 1724 and 1725 tell us that the Lodge is governed "of Square and Rule" or "of Square, Plumb, and Rule."<sup>51</sup> More explicitly, other catechisms of the same period tell us that "God and the Square are the Master of all the Lodges."<sup>52</sup> The Grand mystery laid open (1726) states

that the founder is "God and the Square."<sup>53</sup> A Mason's confession, dated 1727, states that "the Square is acknowledged to be master," and elsewhere refers to "the Square, our master under God."<sup>54</sup> Preston considered that the Master wore the Square:

"as an emblem of the moral tenets it becomes his duty to inculcate, to promote that harmony and ensure the happiness among the Brn. which his judicious sway is intended to cherish and support."<sup>55</sup>

In the present-day ritual, we are told that the Compasses belong to the G.M. in particular and the Square to the whole Craft. It is one of the unresolved minor contradictions of the Craft that, despite this sentiment, the Square in fact belongs as a symbol to the Master no less than the Compasses to the G.M.; the main body of Craft Masons are merely under the necessity of acting in accordance with the principles of moral conduct represented by this symbol.

#### The Compasses

You wear the Compass; do you keep  
Within that circle due,  
That's circumscribed by law divine,  
Excluding hatred, envy, sin,  
Including all that's true?  
The Compass--does it trace that curve  
Inside of which no passions swerve?

Anon.

From operative times the Compasses were considered a privileged instrument properly belonging to Master Masons. The arms of the Mason's Company of London (established in the 14th century) depict a Compass as the only Masonic symbol or tool.<sup>56</sup> When Walter Walton, a Master Mason of considerable standing, died in 1418, he bequeathed a hewing axe and six irons for Masonry to his apprentice; the two Compasses in his possession, on the other hand, were left to fellow Masters.<sup>57</sup>

In the early speculative period, it is obvious that the Compasses were held in esteem from the fact that the symbol figured prominently in the ritual oaths of initiates. Yet, despite, or because of, this high status, there are no references to the Compasses by themselves in the early catechisms (except for the metaphorical Yellow Jacket and Blue Breeches, which will be considered below). Other than in the obligation, the only references to the Compasses up to 1727 are as part of what we would now call the Great Lights in two instances--the Dumfries No. 4 MS. (as pillars of the Lodge)<sup>58</sup> and a Mason's examination (as part of a just and perfect Lodge).<sup>59</sup> Even after this time, references to the Compasses independently are exceedingly rare--there is but one solitary and passing reference in each of the Wilkinson MS. and Masonry dissected,<sup>60</sup> and neither contains any but the most cursory moralizing.

It seems that, despite the primacy of this symbol from the beginning, the mystic or moral expression of the

significance of the Compasses developed with exceeding slowness, not receiving attention until well into the second half of the eighteenth century. This situation is confirmed to an extent by an examination of Lodge inventories--in Scotland, at least, the Compasses are mentioned on only three occasions, in inventories of 1730, 1739 and 1759.<sup>61</sup> The paucity of inventory references to the Compasses might also perhaps be interpreted as indirect confirmation of the slow growth of the Third Degree in popularity.

Though the Square was entirely appropriate as a Master's jewel, there were indications that the Compasses at one time were becoming increasingly identified with this office. A very early note is found in the Dumfries No. 4 MS., circa 1710, which states:

- "Q. Would you know your master if you saw him?  
A. Yes.  
Q. What way would ye know him?  
A. By his habit.  
Q. What couller is his habit?  
A. Yellow & blew meaning the compass w<sup>C</sup> is brass & iron."<sup>62</sup>

The reference to a yellow jacket, meaning the brass Compasses, and blue breeches, meaning the steel points, is repeated in four other catechisms from 1727 to 1730.<sup>63</sup>

There almost certainly was a movement towards the adoption of the Compasses as a Master's jewel (at least in Master's Lodges) as the Third Degree grew in prominence. In Masonry dissected, the following exchange appears:

- "Q. What is the other Furniture of a Lodge?  
A. Bible, Compass and Square.  
Q. Who do they belong to?  
A. Bible to God, Compass to the Master, and Square to the Fellowcraft."<sup>64</sup>

In 1735 the minutes of the Master's Lodge of the Old King's Arms record a motion for the purchase of "a Jewel for the use of the Master at the passing of Masters;"<sup>65</sup> this note may signify that the Square was thought inappropriate for this degree.

The Compasses, nevertheless, came to be worn by the Grand Master of the Moderns. According to Preston, this was because:

"They are the chief instrument used in the formation of every curious design and therefore worn by him as an emblem of dignity and excellence, as from him alone can genuine designs in true Masonry proceed, and under his auspices only can any valuable work be done."<sup>66</sup>

With the need to provide a symbol befitting the exalted dignity of this office, the use of the Compasses by Masters of Lodges was thereafter effectively blocked (although it



was only with the publication of the 1815 Book of Constitution that the Grand Master's jewel was described in detail).<sup>67</sup> Paradoxically, the Deacons of Lodges of the Antients also wore Compasses, a practice which one writer considers to have been a deliberate taunt at the Moderns' Grand Master.<sup>68</sup>

## SYMBOLIC INTERPRETATION

### General

As explained previously, the attribution of symbolic meaning to the Great Lights is a phenomenon of the speculative period of Masonry. Yet the origin of the importance of these three symbols can be traced to the operative days of the Craft. From the Old Charges, it would appear that operative Masonry was, firstly, a moral code, and, secondly, a society with operative secrets.<sup>69</sup> As for the first element, a moral code, the relevance of the Sacred Law to a moral system based upon Christian principles is obvious. From the second element is derived the particular significance of the Square and Compasses. Though we have no certain knowledge of the actual trade secrets, despite much speculation, there is no doubt that they existed and involved advanced working tools. The Melrose MS. No. 2 of 1674 (considered a copy of Melrose MS. No. 1, 1581) enjoins that no "frie mason" employing "Loses" (cowans) ought to let such persons know "ye privilege of ye compass, square, levell, and ye plum-rule."<sup>70</sup>

The V.S.L. is the foremost of the Great Lights; indeed, the Grand Lodges of England, Ireland and Scotland officially declared it to be so in 1929.<sup>71</sup> It is accepted in all denominational forms which meet the criteria of belief in a Supreme Being, revelation of God's will, and immortality of the soul. In the words of one writer, "For us it is an open Book, with only one Word written thereon, and that word is 'God'."<sup>72</sup> This symbol is the spiritual tracing board of the Great Architect, open when the Lodge is opened, and closed when the Lodge is closed. No business is legal, and no initiation valid without its presence, and its symbolic influence pervades our Masonic ceremonies throughout.<sup>73</sup>

The V.S.L. is distinguished from the other Great Lights in two ways. It is unique in its divine origin, being derived from God to man in general. Secondly, although of particular relevance to the Entered Apprentice, its significance extends to every degree, changing only in relation to the supposed progress of the candidate in ability to interpret and comprehend the Divine Law.

The symbolic meaning of each of the Great Lights can best be understood in the context of the Light metaphor, the Temple allegory, and the concept of progression of knowledge in Masonry.

### Light

In its symbolic sense, Light may be construed Masonically as true knowledge or wisdom, emanating ultimately from



God. As such, it is necessarily good in itself, and the polar opposite of darkness and evil. During the eighteenth century, candidates for initiation were commonly obligated on a Bible opened at the first Chapter of the Gospel according to St. John, where the following passage is found:

"In the beginning was the Word, and the Word was with God, and the Word was God. ...In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. ...That was the true Light, which lighteth every man that cometh into the world."

Today, immediately following his obligation, the attention of the newly-initiated candidate is directed to the Great though emblematic Lights. For him, as we shall see below, the V.S.L. is of primary relevance, the other symbols assuming significance in time. It is obvious that the V.S.L. is a direct source of enlightenment. But what of the Square and Compasses? How can these mute, material objects dispense "Light"?

Clearly these tools are "Lights" because of the powerful associations which we each develop for them; by further contemplation of the moral concepts which they embody, a Brother is stimulated towards an improved state of mind and behaviour. According to William Preston:

"In the illustration of our ceremonies the duties of morality are zealously enforced, & in the explanation of our hieroglyphical emblems, the power of virtue is faithfully displayed."<sup>74</sup>

Our ritual informs us that every character, figure, and emblem has a moral tendency, and serves to inculcate the practice of virtue in all its genuine professors.

Yet such associations with these tools must be grounded in a particular, fundamental, and receptive outlook. There must be an initial predisposition of the candidate towards the appropriate moral viewpoint, he being first prepared in his own heart, and then exposed to the inspiration and guidance of the scriptures. Thus the ladder of our personal advancement rests upon the V.S.L. Exposure to the Light of the Sacred Law is the essential first step required eventually to render comprehensible the other Great Lights.

#### The Temple Allegory

"What is Masonry?" the question is asked in Preston's Second Lecture. The answer, we learn, is that, "Masonry is a peculiar system of science explained under the allegory of a building and communicated by symbols."<sup>75</sup>

In the Dumfries No. 4 MS. of 1710, the Bible, Square, and "Compass" are referred to as the three "pillars" of the Lodge,<sup>76</sup> and, in the 1727 Wilkinson MS., the term "furniture" of the Lodge appears for the first time.<sup>77</sup> Both allusions are rendered intelligible by reference to the Temple allegory, an early development of speculative Masonry. A

characteristic of the Moderns' Grand Lodge, the use of the term "furniture" for these symbols has persisted.

We learn in the First Degree lecture that the universe is the Temple of the Deity whom we serve. Secondly, and more significantly for our purpose, the Temple is seen as the Masonic fraternity or Lodge, patterned after and perpetuating the achievement of K.S. Preston considered this Temple to be, in the context of his legend, a place for worship, a repository for all maxims of morality and government, and "a place of study for all physical sciences then understood and taught."<sup>78</sup>

Thirdly, the Temple may be seen as the personal, spiritual structure built by a Mason in his progress towards the attainment of virtue and enlightenment. In the margin of Emanuel Zimmermann's eighteenth century copy of J & B, the following note may be seen:

"What do Free-masons busy themselves with in Lodges? In building prisons for vices and temples for virtues. That is to say, the Temple of Solomon being a Terrestrial temple was soon destroyed by the hands of men or times, but we are occupied in Building a Spiritual Temple which is to last for ever and ever, hoping that you will prove yourself a faithful B. among us, to the end you may be rewarded in the Celestial Temple."<sup>79</sup> (spelling as in original text)

In the Charity Lecture, the initiate is informed that he, being newly admitted into Masonry, is placed at the N.E. angle of the Lodge figuratively to represent the foundation stone, and hope is expressed that, from the foundation laid that evening, he may raise a superstructure perfect in its parts and honourable to the Builder. Later it is explained that his Masonic goal is to progress towards a degree of spiritual attainment which is the summit of Masonry, figuratively speaking, an ethereal mansion veiled from mortal eyes.

From the foregoing, the prominent position of the symbols in the Temple is apparent. Once within this spiritual edifice, the Brother is expected to occupy himself with the use and contemplation of the furniture, those sacred artifacts within, that he may realize his spiritual potential and the hope of partaking in the blessed promises therein contained.

#### Progression of Knowledge

It is by considering the unfolding of a Mason's enlightenment that the individual significance of the Great Lights may best be understood. The Temple allegory alludes to this progression by relating the First to Third Degrees to the outer, middle, and inner chambers, respectively. The W.T. of the various degrees also reflect this phased process. In the First Degree, the tools are menial in nature, for hammering, measuring, and smoothing; in the Second, they are precision tools of trying and proving; and those of the Third are not those of a workman at all, but of an architect,

a Master, used for delineation and rendering the circle complete.<sup>80</sup> The symbol of Jacob's Ladder portrays a spiritual advance, through the virtues of Faith, Hope and Charity, to the summit of Masonry.

"Our Lodges stand on holy ground," the newly-initiated brother is told. The V.S.L. will be the foundation of his progress and a source of moral knowledge which can be of immediate benefit without prolonged apprenticeship. The knowledge to be gained, however, is limited to conformity with basic moral tenets, while comprehension of the underlying principles must await further advancement.

Obedience to the moral code is the primary requisite to the study of the liberal arts and sciences which is to follow. In Preston's Second Lecture, we find this question and answer:

"Q. Why morality before science?

A. Because the important secrets of nature and discoveries of wise men must only be taught and imparted unto men whose moral conduct may vouch for their not abusing of their knowledge for improper purposes."<sup>81</sup>

Further on, he explains that the knowledge to be imparted at future stages will in turn elucidate this moral code:

"It is he said ... necessary to be acquainted with the laws of nature to be able to point out the laws of morality. Hence the E.A. is only taught the moral law which every man ought to know; the F.C. then learns the reasons of it, as pointed out by nature and revealed to all men who wish to make a proper use of their mental faculties."<sup>82</sup>

The Square teaches us to regulate our lives and actions by the Masonic rule and line, and to correct and harmonize our conduct by the principles of morality and virtue. The object of the Second Degree is not only knowledge of the arts and sciences, but self-improvement by bringing rude matter into due form. The second of the Great Lights is symbolic of the intermediate stage of enlightenment, of finishing the task of improving our outward behaviour by squaring our conduct and curbing excesses. One manifestation of this is a new spirit of brotherhood, as Emanuel Zimmermann noted:

"The square is represented to us as the golden Rull of the Gospel that shows us out (= how) to rule our actions..."<sup>83</sup> (Spelling as in original text.)

The attainment of sufficient virtue will in turn entitle a Brother to progress towards the last and greatest trial. According to Preston's version of the legend, the Middle Chamber was guarded by a Fellowcraft, whose duty was to demand proof of merit and provide instruction as to how to advance towards Mastership:

"Q. What did he demand?

A. The additional proofs established by Solomon as the criterion of moral rectitude and the groundwork of all claim to preferment, for talents however eminent when not supported by virtue are more dangerous than beneficial to society.

Q. What is the test?

A. It is symbolically represented by the square."<sup>84</sup>

The compasses represent the final stage of enlightenment, the drawing of boundaries between good and evil, not through mere blind adherence to the moral law, but by a thorough intellectual comprehension of the basis and implications of the Divine system. This knowledge is not wholly derivable from the reference to our world of sensible phenomena; it is inspired or revealed through the grace of the Great Architect. "Man by the light of mind" says Preston's Third Lecture:

"can penetrate beyond infinity and can discover what no sensible experience can bring to his knowledge. It proves to his firm conviction that besides his material faculties of perception and imagination, which proceed from the organs of the body, there is in Man a power independent of these, separate from matter and by no means deriving its origin in the body, whence he is enabled to judge, to reason and determine."<sup>85</sup>

The compasses signify a reaching beyond the confines of mortality to an intuition of eternity. Here again we encounter the Light symbol. The Light of a Master Mason's Lodge is darkness visible--namely, understanding beyond the reach of reason through Divine guidance. The Third Degree entails the piercing of that mysterious veil which the eye of human reason cannot penetrate unless assisted by the light which is from above.

Through this expanded awareness, the Brother is enabled to understand morality in its final aspect, by incorporating into his moral viewpoint the prospect of immortality beyond the confines of this sublunary abode. Hence he is at last enabled with accuracy and precision to delineate, by virtue of his own understanding under the All-Seeing Eye, the limits of good and evil, and to keep morally within due bounds with all mankind.

What brings about this piercing of the veil, this new comprehension? The compasses rotate about a centre point, and here we have the final and greatest "secret" of Masonry (which has nevertheless been understood by mankind's greatest philosophers since the beginning of civilization)-- it is the transformation which occurs within. "What is a perfect Lodge?" ask the Graham and Essex manuscripts? The answer is "The centre of a true heart?"<sup>86</sup> In the margin of Emanuel Zimmermann's copy of J & B we find a reference (an echo of earlier catechisms) to, "Ye Senter of ye heart where ye Sec(ret) of massonery leas(lies)."<sup>87</sup> (Spelling as in original text).



It is this central point, the most vital part of man, from which a M.M. cannot err, which enables him unfailingly to draw the boundaries or due bounds between good and evil with all mankind. If he has true virtue in his own heart, a M.M. will correctly encompass goodness in the world about him. As the French exposure of 1738, La reception mysterieuse, states:

"The point or the central point prevents the Master making any mistakes in drawing the circumference."<sup>88</sup>

The "Centre of the Universe, the Divine Architect" is the term used by Preston in one lecture.<sup>89</sup> Perhaps it is not too much to say that our centre, the "true heart," is, from another vantage point, the small divine flame which flickers in each one of us.

Masonry has made its own distinctive contribution to man's ideas about his relationship with his fellow creatures and the Great Architect above. Some of the best of these thoughts are symbolized in our Great Lights. It should not surprise us greatly if the path we tread has also been sought by others from time immemorial. One of the greatest of these, Plato, provided a strangely familiar echo of our subject, when he employed the symbol of Light, and wrote of man's progress towards true knowledge of the Good. The passage about man's advancement expresses the general meaning of the Great Lights very well:

"At first he would most easily discern the shadows, and, after that, the likenesses or reflections in water of men and other things, and later, the things themselves, and from these he would go on to contemplate the appearances in the heavens and heaven itself, more easily by night, looking at the light of the stars and moon, then by day the sun and the sun's light...and so, finally..., he would be able to look upon the sun itself and see its true nature, not by reflections in water or phantasms of it in an alien setting, but in and by itself in its own place."

The Republic. Book VII

At the conclusion of his presentation, Brother Tim Barnes was given an upstanding and resounding hand of applause. R.W.Bro. Bruce then called on the Reviewers for their comments.

The following notes and references were given by Bro. Barnes as an appendix to his paper for those Masons desirous of further research in the subject.

Abbreviations: A.Q.C. -- Ars Quatuor Coronatorum

E.M.C. -- Douglas Knoop, G.P. Jones and Douglas Hamer, eds., The Early Masonic Catechisms. 2nd ed. London: Quatuor Coronati Lodge, 1963.



<sup>1</sup>G. Peter Daynes, "The Bible--its place and use in Lodges," A.Q.C., 67: p. 73, 1955. This policy has been restated repeatedly in various jurisdictions; for example, by the Grand Lodge Swiss Alpina in 1965, when the Grand Master stated that, "there were limits to tolerance." (Alpina, No. 3, March 1965).

<sup>2</sup>W.H. Rylands, "Notes on some Masonic symbols, "A.Q.C., 8: pp 85-88, 1895. Also see the comment by E.W. Cox, p. 106 and illustrations opposite.

<sup>3</sup>Robert Freke Gould, and W. James Hughan, A library of Freemasonry: derived from official sources throughout the world, comprising its history, antiquities, symbols, constitutions, customs, and concordant orders, with other important information from the earliest period to the present time (London, 1911), opp. p. 268.

<sup>4</sup>Douglas Knoop, and G.P. Jones, The genesis of Freemasonry: an account of the rise and development of Freemasonry in its operative, accepted, and early speculative phases (London, 1978), p. 8.

<sup>5</sup>Eric Ward, "The Baal's Bridge square," A.Q.C., 82: p. 255-257, 1969, with reply by Norman Knight, Ibid., p. 257.

<sup>6</sup>The Edinburgh Register House MS. (1696), Chetwode Crawley MS. (c. 1700), Kevan MS. (c. 1714-20), Dumfries MS. (c. 1710) and A Masons examination (1723).

<sup>7</sup>The grand mystery of Free-Masons discover'd (1724), and the Institution of Free Masons MS. (c. 1725).

<sup>8</sup>The whole institution of Masonry MS. (1724), The whole institutions of Free-Masons opened (1725), and the Graham MS. (1726).

<sup>9</sup>Anonymous, The three distinct knocks at the door of the most ancient Freemasonry (London, n.d.), p. 10.

<sup>10</sup>William Preston, "The first lecture of Free Masonry," P.R. James, ed., A.Q.C., 82: p. 127, 1969.

<sup>11</sup>Ibid., p. 137

<sup>12</sup>E.M.C., p. 33.

<sup>13</sup>The Edinburgh Register House MS., Chetwode Crawley MS., and Kevan MS.

<sup>14</sup>F.J. Underwood, "The common judge," A.Q.C., 54: 111-114, 1961. As for the theory that the Common Judge was a, "gauge or templet" (E.M.C., p.241), Underwood argues with devastat-

ing effect that the very essence of a template is that it is custom-made for each job; therefore, by definition, the notion of a "common template" is contradictory. His further analysis is in the best tradition of historical detective work.

<sup>15</sup>Harry Carr, The Freemason at work (London, 1977), p. 51.

<sup>16</sup>G. Peter Daynes, op.cit., p. 74.

<sup>17</sup>Ibid.

<sup>18</sup>Harry Carr, op.cit., p. 51.

<sup>19</sup>G. Peter Daynes, op.cit., p. 77.

<sup>20</sup>A.J.B. Milbourne, comment on paper by G. Peter Daynes, op.cit., p. 81.

<sup>21</sup>Harry Carr, op.cit., p. 52.

<sup>22</sup>C. Marshall Rose, "The Scottish lodge: its inventories, furniture, and regalia," A.Q.C., 64: p 98, 1953.

<sup>23</sup>C. Marshall Rose, comment on paper by G. Peter Daynes, op.cit., p. 80.

<sup>24</sup>E.M.C., p. 231.

<sup>25</sup>G.S. Draffen, comment on paper by G. Peter Daynes, op.cit., p. 80.

<sup>26</sup>C. Marshall Rose, "The Scottish lodge," op.cit., p.99.

<sup>27</sup>Colin Dyer, Symbolism in Craft Masonry (Shepperton, Middlesex, 1976), p. 115.

<sup>28</sup>A.Q.C., 1: p. 191, 1886-1888.

<sup>29</sup>Henry Wilson Coil, Coil's Masonic encyclopedia (New York, 1961), p. 674, and N.B. Cryer, "The Volume of the Sacred Law--its forms and usage in Freemasonry," A.Q.C., 90: pp. 88 ff., 1977.

<sup>30</sup>N.B. Cryer, op.cit., pp. 88 ff.

<sup>31</sup>for example, Albert G. Mackey, An encyclopedia of Freemasonry and its kindred sciences; comprising the whole range of arts, sciences, and literature as connected with the institution (Philadelphia, 1906), p. 114.

<sup>32</sup>Harry Carr, op.cit., p. 339.

<sup>33</sup>Eric Ward, op.cit., pp. 255-257.

<sup>34</sup>quoted by Harry Carr, op.cit., pp. 312-313. This passage does not appear in the edition consulted by me.

<sup>35</sup>E.M.C., p. 181.

<sup>36</sup>Harry Carr, ed., The early French exposures (London, 1971), p. 99.

<sup>37</sup>Anonymous, The three distinct knocks, op.cit., p. 9.

<sup>38</sup>reproduced in Sydney T. Klein, "Magister-mathesios," A.Q.C., 23: opp. p. 126, 1910.

<sup>39</sup>G.E.W. Bridge, "Veiled in allegory and illustrated by symbols," in Harry Carr, ed., The collected Prestonian lectures, 1925-1960 (London, 1967), p. 267.

<sup>40</sup>see the Wilkinson MS., 1727 (E.M.C., p. 125), and Masonry dissected, (op.cit., p. 161). The mystery of Free-Masonry, 1730, states that, "A Square was laid on the Ground, in which they made me kneel..." cf. The confession of John Coustos to the Portuguese Inquisition, where it is recorded that, "...This being done he is told to uncover the right knee and place it upon a mason's square..." (A.Q.C., 66: p. 112, 1954); presumably "within a square" was intended.

<sup>41</sup>A.F. Hatten, "The early minute book of the Lodge of Dunblane," A.Q.C., 67: p. 90, 1955.

<sup>42</sup>Ibid., p. 97.

<sup>43</sup>Ibid., p. 118.

<sup>44</sup>Lodge Dunbarton Kilwinning (No. 18, S.C.). Harry Carr, The Freemason at work, op.cit., p. 61.

<sup>45</sup>E.M.C., p. 168.

<sup>46</sup>Harry Carr, ed., The early French exposures, op.cit., p. 102.

<sup>47</sup>William Preston, "The second lecture of Free Masonry," P.R. James, ed., A.Q.C., 83: pp. 193-247, 1970.

<sup>48</sup>Lionel Vibert, "The second degree: a theory," A.Q.C., 39: p. 209, 1926.

<sup>49</sup>Albert G. Mackey, op.cit., p. 320.

<sup>50</sup>Lionel Vibert, op.cit., p. 216.

<sup>51</sup>The grand mystery of Free-masons discover'd, 1724 (E.M.C., p. 78), and the Institution of Free Masons MS., c. 1725 (E.M.C., p. 84).

<sup>52</sup>The whole institution of Masonry MS., 1724 (E.M.C., p. 81), and The whole institutions of Free Masons opened, 1725 (E.M.C., p. 87).

<sup>53</sup>E.M.C., p. 97.

<sup>54</sup>Ibid., pp. 102-103.

<sup>55</sup>William Preston, "The first lecture," op.cit., p. 139.

<sup>56</sup>Harry Carr, The Freemason at work, op.cit., p. 115.

<sup>57</sup>Douglas Knoop, and G.P. Jones, The mediaeval mason: an economic history of English stone building in the later Middle Ages and early modern times (Manchester, 1967), p. 59 and p. 148n.

<sup>58</sup>E.M.C., p. 62.

<sup>59</sup>E.M.C., p. 73. Once again I am equating the common judge with the V.S.L. See n. 14, above.

<sup>60</sup>E.M.C., p. 138 and p. 168.

<sup>61</sup>C. Marshall Rose, "The Scottish Lodge," op.cit., p. 102.

<sup>62</sup>E.M.C., p. 63.

<sup>63</sup>A Mason's confession, 1727, the Wilkinson MS., c. 1727, The mystery of Free Masonry, 1730, and Masonry dissected, 1730.

<sup>64</sup>A Mason's confession, c. 1727 (E.M.C., p. 103), Wilkinson M.S., c. 1727 (E.M.C., p. 134), The mystery of Free-Masonry, 1730 (E.M.C., p. 1), and Masonry dissected, 1730 (E.M.C., p. 164).

<sup>65</sup>Gilbert W. Daynes, comment on paper by Arthur Heiron, "Masters' lodges," A.Q.C., 39: p. 159, 1926.

<sup>66</sup>William Preston, "The second lecture," op.cit., p. 137n.

<sup>67</sup>Harry Carr, The Freemason at work, op.cit., p. 4.

<sup>68</sup>A.C.F. Jackson. "The English exposures of 1760/62," A.Q.C., 84: p. 175, 1971.

<sup>69</sup>E.L. Hawkins, "The evolution of Masonic ritual," A.Q.C., 26: pp. 6-21, 1913.

<sup>70</sup>M. Lyon, "History of Mother Kilwinning," Freemason's Magazine, N.S. 9: p. 416, 1863.

<sup>71</sup>G. Peter Daynes, "The Bible," op.cit., p. 73.

<sup>72</sup>Joseph Inglis, "Some aspects of Masonic symbolism," A.Q.C., 83: p. 360, 1970.

<sup>73</sup>Joseph Johnson, "The inwardness of Masonic symbolism in the three degrees," In: The collected Prestonian lectures, op.cit., p. 233.

<sup>74</sup>William Preston, "The second lecture," op.cit., p. 220.

<sup>75</sup>William Preston, "the third lecture of Freemasonry," P.R. James, ed., A.Q.C., 85: p. 112, 1972.

<sup>76</sup>E.M.C., p. 62.

<sup>77</sup>E.M.C., p. 132.

<sup>78</sup>William Preston, "The second lecture," op.cit., p. 225.

<sup>79</sup>Paul Tunbridge, "Emanuel Zimmermann: a founder of Rose Croix in Ireland," A.Q.C., 79: p. 107, 1966.

<sup>80</sup>Richard Tydeman, "Masters and master masons; a theory of the third degree." A.Q.C., 84: p. 192, 1971.

<sup>81</sup>William Preston, "The second lecture," op.cit., p. 226.

<sup>82</sup>Ibid.

<sup>83</sup>Paul Tunbridge, op.cit., p. 114.

<sup>84</sup>William Preston, "The second lecture," op.cit., p. 222.

<sup>85</sup>William Preston, "The third lecture," op.cit., p. 211.

<sup>86</sup>E.M.C., p. 90 and p. 183.

<sup>87</sup>Paul Tunbridge, op.cit., p. 109.



<sup>88</sup> Harry Carr, ed., The early French exposures, op.cit., p. 24.

<sup>89</sup> William Preston, "The first lecture," op.cit., p. 141.

#### REVIEWS

1. By R.W.Bro. Edsel Steen, P.D.D.G.M., Chatham District and a Charter Member of The Heritage Lodge.

I congratulate Bro. T.H. Barnes on an extremely well-written article on "The Great Lights of Masonry". He has set out in a clear manner and in ONE sentence in his introduction: "The Great Lights are the dominant, most powerful symbols of Craft Masonry". He then proceeds to carefully lead us through an exhaustive discussion of the historical view of the subject. He presents in the bibliography just where his facts are found. In the second section Bro. Barnes gives an insight into the symbolic interpretation he believes to be applicable in light of the source material to which he has access.

One statement, however, in the part entitled "Symbolic Interpretation" creates a question. The statement is as follows: "As for the first element, a moral code, the relevance of the Sacred Law to a moral system based upon Christian principles is obvious". Would not the same apply to the Mosaic Law? I have some doubts that this statement is entirely true.

We are grateful that Bro. Barnes has taken the time to do the research necessary for this article and to write such an interesting discussion on the subject. We hope this will encourage others to pick up the challenge and do likewise.

R.W.Bro. Edsel G. Steen.

2. By R.W. Bro. James Gerrard, P.D.D.G.M., Toronto District No. 1, and a Charter Member of The Heritage Lodge; read by R.W.Bro. David Bradley.

When the Brethren of The Heritage Lodge have the opportunity to read and study, at their leisure, the paper "The Great Lights of Masonry: An Historical and Symbolic Interpretation" all will join in offering our congratulations to Bro. Barnes for his most enjoyable, thought provoking and well documented paper. We have received the benefit of his extensive research and study in this presentation. The 89 references submitted give us some idea of the depth of his research and study.

In the introduction it is stated "From the historical viewpoint, the evolution of these emblems in the Craft ritual, collectively and individually, will be considered." The reviewer interpreted this to mean - "the evolution of the lessons of morality taught by the use of these emblems". Bro. Barnes has kept to his stated intent to view the Great

Lights from within the Craft. He has brought to our attention the wide variations put on the use and explanations of the Great Lights.

The V.S.L. can be one of many books that express the will of the Divine Creator. Today in the lodges in Israel for instance, it is common to have three V.S.L.'s on the Altar. They are the Koran, the Pentateuch and the Bible. The Bible in most cases being that used by the Eastern Orthodox and printed in Greek. The reviewer believes that when Dr. Anderson in his early Constitution declared, "Let a man's religion, or mode of worship, be what it may, he is not excluded from the Order, provided he believes in the Architect of heaven and earth, and practices the sacred duties of morality." He opened the Craft to all good men throughout the world.

One gathers that as speculative Freemasonry once received direction from a central point the variations began to meld into what we have today in our ritual.

We have had brought to our minds the great debt we owe to our Brethren of yesteryear who began to use the square and compasses as tools to teach the lessons of morality and virtue. Should Bro. Barnes have gone outside the Craft he would have brought to our attention that which we owe to the men who developed such things as the movable type for printing which brought books to the general public and of course the V.S.L. to its central place in Freemasonry.

The reviewer strongly believes that the great strength of Masonry and one of its great blessings is that each Brother Mason can study the lessons taught by our ritual and put his own interpretation on them. Who is to say which might be the better. Each will add something to the whole and although they will vary they are only variations within conformity. We receive from the section - Symbolic Interpretation - of this paper the interpretations of Bro. Barnes. He has added another facet by which we can view the jewel we call Freemasonry. With permission we could use this section for short talks in our lodges.

In conclusion of this review the reviewer hopes that we will again hear from Bro. Barnes in the not too distant future.

R.W.Bro. James W. Gerrard.

3. By W.Bro. Reg Medhurst, P.M., Long Branch Lodge No. 632 and a Member of The Heritage Lodge.

Bro. Barnes has given us a paper on a topic which is always timely and open to new thought. He has presented in a systematic way much material which will prove useful to our Lodges. The material shows evidence of considerable research and organization. He has referred to many works, all of which are entirely appropriate to his presentation.

However, he seems to have two lectures here - the historical and the symbolic interpretation of the Lights, and the historical parts seem to be recitations of historical facts, most of which are unrelated to the interpretation. I would have preferred to see interpretation backed up by fewer historical facts. One must remember that historical facts are much better absorbed by reading and contemplation than by the oral presentation.

Bro. Barnes, in his historical interpretation has raised a number of questions which should provoke further thought, and this is, I feel, what any lecture should do. The contexts he uses for his symbolic interpretation are excellent choices and throw light on the subject. One must, however, bear in mind that two of the three Great Lights are working tools in other degrees, and a study of their uses there will add further light. I must confess that I found the final quotation from Plato provided a rather abrupt ending to what had been an interesting lecture.

This has been a paper worthy of our attention and commendation, and has upheld the fine tradition established by the Heritage Lodge.

W.Bro. A. Reg. Medhurst.

As time was late, there was no opportunity for informal discussion and R.W.Bro. Bruce called on Bro. Barnes to respond to the Reviewers.

#### SUMMARY BY BRO. T. H. BARNES

I would like to thank the reviewers for their attention and critiques. In so doing, I admit to feeling some relief that they may possibly have felt inclined to be sparing of a Brother on his maiden excursion into the turbulent seas of Masonic scholarship. One criticism to which I would confess would be a remark on the presence here and there of quotations of primary material indirectly obtained through secondary sources. This was done reluctantly, and was occasioned by necessity. Despite assistance, it was impossible to locate certain important works, such as J & B for example, in time.

It also might have been fair to take me to task for what I realized after submission could appear to be a contradiction--namely, my claim that the Compasses are the superior Great Lights symbol, followed later in the paper by reference to the V.S.L. as "the foremost of the Great Lights." What was meant was that the V.S.L. is foremost intrinsically--it is the physical evidence of the Great Architect, and its influence pervades our ceremonies; nevertheless, it is identified with the initiatory stage. The Compasses are superior in terms of symbolizing the final stage of enlightenment, the last step of a Brother's progress.

Right Worshipful Bro. Steen has queried the statement, "As for the first element, a moral code, the relevance of the Sacred Law to a moral system based upon Christian principles is obvious." This remark was merely an elaboration of the claim that the importance of the Great Lights was evident in the operative period of stonemasonry, though not as symbols. I had restated E.L. Hawkins' description of the Craft prior to the advent of speculative Masonry, that it was a society with operative trade secrets in combination with a moral code (A.Q.C., 26: pp. 6-21, 1913). And it was in this context that I then proceeded to explain the importance of the V.S.L., the Square and Compasses to operative Masons. Since operative Masonry was devoutly Christian and embraced a distinct moral code, the V.S.L. (in this period the Holy Bible) was necessarily, by definition, prominent. In this early Christian era of British operative stonemasonry, however, the Mosaic Law was not a factor to my knowledge.

Right Worshipful Bro. Gerrard's comment about the practice of Israeli Lodges in the use of several versions of the V.S.L. is interesting. The Grand Lodges of India and Iran may similarly be added to the list of jurisdictions where this is commonplace. I am not sure that I quite understand Bro. Gerrard's remark about my having confined my research to "within the Craft," however. I trust that he intended this as a compliment that I did not become sidetracked by tangential issues unrelated to the subject. The Brother further adds that:

"...The great strength of Masonry and one of its great blessings is that each Brother Mason can study the lessons taught by our ritual and put his own interpretation on them. Who is to say which might be the better? Each will add something to the whole and although they will vary they are only variations within conformity."

That is a worthy sentiment, but it may not always be appropriate or desirable. I will touch on this point again in connection with my reply to the next critique.

All things considered, I felt fairly pleased with myself until I read Worshipful Bro. Medhurst's critique, including the comment that he found the final quotation from Plato a rather abrupt ending. In my experience, one of the greatest challenges in dealing with subjects of this type is simply that of articulating the complex abstract concepts, plus organizing and presenting them effectively. Yes, I concede that a touch more polish and yet one more final draft would perhaps have enabled me to fine-tune the flow of argument and restructure the paper a mite more impressively. Still, I do not apologize for quoting Plato. The fact that certain of our philosophical concepts correspond closely (and not by chance or imitation) with what may be perhaps the most renowned allegory in the history of human thought does honour to our Order. Too often we think of our symbolism, our ethical system, in practical terms of effect on the individual rather than as a philosophy manifesting intellectual elegance. It was my intention to underscore the point

that, even if it is not always described unambiguously in a systematic manner, our moral philosophy has the potential to compare with the product of other respected schools of thought.

The Worshipful Brother has also observed that historical facts are much better absorbed by reading and contemplation than by oral presentation. Nevertheless, the same claim can be made in equal measure with respect to symbolic interpretation, so I'm afraid I'm caught, as the saying goes, between a rock and a hard place on that charge.

Worshipful Brother Medhurst further states that:

"...The historical parts seem to be recitations of historical facts, most of which are unrelated to the interpretation. I would have preferred to see interpretation backed up by fewer historical facts."

Like the reviewer, I find the challenge of symbolic interpretation and philosophy to offer the most stimulation of all. But before one may enjoy the desert, one should first deal with the meat and potatoes, and the bread and butter. Our ritual is not sufficient as a basis for speculation--however, wondrous an achievement it may be, almost every passage requires additional explanation. Thus, reference to the evolution of the ritual, as well as past and present practices, is necessary.

Two approaches are therefore possible:

1. To develop a symbolic interpretation of the Great Lights, with reference to historical fact as desired.
2. To survey the Great Lights in a more complete manner from the point of view of the evolution of ritual and practice, and, based upon this survey, to develop a philosophical interpretation.

Speaking generally, one problem with the first approach is that speculation and interpretation can arbitrarily be made to go in any desired direction, buttressed by the inclusion of a smattering of such historical facts as may be convenient. This approach is extremely common. It results in a multitude of interpretations and a lack of consensus within the Craft. It is true that we pride ourselves on the freedom of the individual Mason in interpreting the meaning of our ceremonies for himself, but it seems at times that this tendency has reached the point of an anarchic permissiveness of interpretation so pervasive as to be frustrating, not conducive to enlightenment, and intellectually displeasing.

Another problem with the first approach is that it encourages interpretations which, even though received with goodwill and an open and impartial mind, seem clearly unwarranted. To take one small example, though the Brethren present may well be aware of the fact that the V.S.L. is not the Christian Bible but a symbol of a divinely-revealed



moral code, I venture to say that a great many worthy rank-and-file members of the Craft are not aware of this simple fact. Moreover, should any of them attempt to investigate the V.S.L. in Masonic literature, they will encounter innumerable discourses on the Holy Bible. To take another example, how many Brethren still take our legends literally? How many of those of us here present were at one time informed about our direct descent as speculative Masons from the days of Solomon, the Pharaohs of Egypt, or some antediluvian era lost in remote antiquity? But matters such as these pale in comparison with extremes of interpretation which call attention to the Masonic relevance of the movements of celestial bodies, the measurements of the pyramids, the Kabbala, and similar occult matters.

It has been my hope that by supplementing our present ritual by an examination of our origins and historical evolution, a broader base would be created for philosophical interpretation, and consequently for the achievement of something capable of being accorded wide acceptance. Allow me to recap the major points very briefly.

In the historical section, I have explained:

1. That, by way of definition and introduction, considerable evolution of the meaning of the terms "Light" and "Great Light" has occurred, and that the symbolic expression of the Great Lights is a modern phenomenon dating back only to the early 18th century.
  2. That, historically and in present practice, the V.S.L. has not been identified with the Holy Bible alone, but rather with any accepted revelation of the Great Architect regardless of creed. Physically it serves as a foundation for the other Great Lights, a fact with obvious symbolic portents.
  3. That, after attempting to define the Square physically, it is apparent that this great Light is a symbol identifiable with the Second Degree in a sense beyond that of a W.T. It is inferior in status to the Compasses, a fact acknowledged by its physical position on the altar. That the Square has been an emblem of the Master of the Lodge since the first quarter of the 18th century at least is not a contradiction but a reflection of the historical relationship between this office and the degree of Fellowcraft.
- and 4. That the Compasses, in both operative and speculative times, have been regarded with esteem as a superior instrument, yet, paradoxically, this symbol only achieved due attention with the emergence and popularization of the Third Degree. This is shown by the fact that, except for reference during oaths, it was, until well into the latter half of the 18th century, neither prominent in ritual, nor (if extant Scottish Lodge inventories

are any indication) physically very much in evidence in the Lodge room. This superior Great Light is, therefore, a Third Degree symbol of the Master Mason, and of the attainment of the final stage of enlightenment. Its use by the Grand Master reflects the exalted status of this symbol, and this use as an emblem of office in no way detracts from its identification with the Third Degree.

Basing our symbolic interpretation on this and other historical, as well as contemporary information, what may be concluded? There is a clear gradation of the Great Lights, not in terms of their intrinsic importance, but in terms of symbolizing the phases of a Brother's enlightenment. This historically-supported judgement leads to the theme of gradual enlightenment that I feel underlies our whole ritual, and which I have expressed in at least three different variations which, for the sake of brevity, I will not attempt to summarize. These are the Light metaphor, the allegory of the Temple, and progression of knowledge.

Furthermore, it is by recourse to ancient ritual versions that the meaning of the Compasses propounded in this paper is derived. The Compasses signify not a moral limitation imposed upon a Brother, but instead that state of virtue, beyond the grasp of reason, which is intuited through divine inspiration. It is in this way that a Brother progresses from obedience to the moral law to a comprehension of the essence of morality. And the necessary precondition for such enlightenment, symbolized by the Center, is the inner transformation to the state of virtue which we may refer to obliquely as "the true heart," that ideal goodness from which right action invariably emanates.

Such reasoning, grounded in historical analysis, would seem to lead us to the view that the primary goal of Freemasonry is the attainment of virtue achieved through and reinforcing our veneration of the Great Architect. If we accept the opinion that pursuit of the highest good is the noblest of life's goals, then, Brethren, it must follow that Masonry is a prescription for life itself.

#### THANK THE SPEAKER AND REVIEWERS

R.W.Bro. Wm. Pellow in thanking the speaker stated this was an extensively researched paper, well documented and succinctly presented. The material was a stimulation to the well skilled and knowledgeable Masons as well as to the newer members of the Craft.

Bro. Pellow also thanked the three reviewers for their contribution and commented that the function of the reviewers was an important asset in maintaining the quality of the papers. Their role is to keep a researcher sharp, intellectual, accurate and precise.

In concluding his remarks he expressed the hope that the Lodge would be privileged to hear more from Bro. Barnes in the future.

R.W.Bro. Groshaw added his personal thanks to the speakers and included a special thanks to R.W.Bro. Bill Deller, General Chairman of Masonic Education for the Two London Districts for inviting The Heritage Lodge to hold a Regular Meeting in London. R.W.Bro. Deller responded by introducing each member of the combined committee.

R.W.Bro. Hugh M. Cree, speaking on behalf of the Two London Districts thanked the Worshipful Master and Members of The Heritage Lodge and also R.W.Bro. Ed Carson who acted as the liaison for the excellent program.

To mark the occasion, V.W.Bro. L. Ferguson presented to the Worshipful Master a framed picture of the Inauguration of Bro. Robert Burns as Poet Laureate in Canongate Kilwinning Lodge No. 2 Edinburgh, Scotland. The picture had been presented to the Masons in the London Districts by a Masonic Widow. In acknowledging the gift, R.W.Bro. Groshaw stated that it would be turned over to the Archives of The Heritage Lodge.

#### CLOSE THE LODGE

Following a few brief announcements and the thanks expressed by R.W.Bro. Balfour LeGresley to the local arrangements committee for providing the refreshments, the Lodge was closed in harmony at 5:05 p.m.

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#### GRAND LODGE OFFICERS 1980 - 1981

THE MOST WORSHIPFUL THE GRAND MASTER  
M. W. Bro. Norval Richard Richards  
59 Green St., Guelph, N1H 2H4

DEPUTY GRAND MASTER  
R. W. Bro. Howard O. Polk  
892 Aaron Ave., Ottawa, K2A 3P3

GRAND SECRETARY  
M. W. Bro. Robt. E. Davies  
Drawer 217, Hamilton, L8N 3C9

DISTRICT DEPUTY GRAND MASTER, WATERLOO DISTRICT  
R. W. Bro. Talbot L. Peyton  
46 Culpepper Dr., Waterloo, N2L 5L1

#### LODGE OFFICERS 1980 - 1981

W.M.	R.W.Bro. Ronald E. Groshaw	Tyler R.W.Bro. C.F. Grimwood
I.P.M.	R.W.Bro. Donald S. Grinton	Sec'y. V.W.Bro. Jacob Pos
S.W.	W.Bro. George E. Zwicker	A/Sec'y. R.W.Bro. E.V. Ralph
J.W.	R.W.Bro. Balfour LeGresley	Treas. R.W.Bro. G.J. Powell
S.D.	R.W.Bro. David C. Bradley	D.C. R.W.Bro. Keith Flynn
J.D.	R.W.Bro. C. Edwin Drew	Chap. W.Bro. Rev. G. Rivers
I.C.	R.W.Bro. Robert S. Throop	Organist R.W.Bro. Len R. Hertel
S.S.	W.Bro. Albert A. Barker	Historian W.Bro. Henry G. Edgar
J.S.	R.W.Bro. Edsel C. Steen	

SEVENTEENTH REGULAR MEETING

PROCEEDINGS

The Seventeenth Regular Meeting of The Heritage Lodge No. 730, G.R.C., was held in the Preston-Hespeler Masonic Temple, Cambridge, Wednesday, March 18, 1981, with 10 Officers, 20 Members and 7 Visitors for a total of 37 Masons as per Lodge Register.

OPEN THE LODGE

The Lodge was opened in the First Degree at 7:30 p.m. by the Worshipful Master, R.W.Bro. Ronald E. Groshaw, who welcomed the Brethren and expressed his thanks to the Brethren for coming out so soon after the last meeting. He also informed the Brethren that Mrs. Charles Grimwood was seriously ill in the Cambridge Hospital. In the absence of R.W.Bro. Grimwood, the Worshipful Master appointed R.W. Bro. James Curtis as Tyler for the evening.

CONFIRMING MINUTES

It was regularly moved by R.W.Bro. Ed Carson, seconded by R.W.Bro. A.W. Watson that, as the minutes of the Sixteenth Regular Meeting would be circulated to the Membership they be accepted as if read. Carried.

CORRESPONDENCE

The following items of correspondence have been received:

1. Letter from W.Bro. P.J. Jeffrey, Secretary, The William S. McVittie Masonic Bursary Committee, dated Feb. 20, 1981, and including application forms advising the members of the Lodges in Waterloo District of how their Sons and Daughters may apply for a Bursary. Three awards of \$200 were presented to a daughter of a New Hope Lodge Member, and to a daughter and a son of deceased members of Temple Lodge and Concord Lodge, respectively.
2. Letter from Bro. Gordon R. Brittain, Charter Member of The Heritage Lodge, dated March 2, 1981, offering his services to do the paper on Quasi Masonic Bodies.
3. Letter from W.J.C. Noble, Sec'y.-Treas. Sudbury-Manitoulin District Masters and Wardens Association, dated March 6, 1981, stating that at their Regular Meeting on March 2, 1981, and after a short Resume' of The Heritage Lodge by W.Bro. Terry Thom, the following motion by W.Bro. Thom and R.W.Bro. R.T. Runciman was passed:

"That the Sudbury-Manitoulin District Masters and Wardens Association A.F.&A.M., extend an invitation to The Heritage Lodge No. 730, to hold

their fall meeting in Sudbury."

The facilities of the Masonic Temple would be available for the occasion, an early reply would be appreciated.

4. Letter from W.Bro. T.J. Thom, Member of The Heritage Lodge, dated March 10, 1981 advising that we would be hearing from the Masters and Wardens Association of S.M. District, re: fall meeting; and expressing his pleasure and support of the concept of holding Regular Meetings of The Heritage Lodge in outlying Districts.
5. Letter from R.W.Bro. J. Lawrence Runnalls, dated March 10, 1981, acknowledging receipt of earlier correspondence. He suggested we change the name of one of our proposed papers from "Quasi Masonic Orders", because that implies that they are not recognized by most Masons, to Those Orders Not recognized by Our Grand Lodge, but Patronized by many Masons". He included the following list that might be considered:

Royal Order of Scotland  
Red Cross of Constantine  
York Rite Sovereign College  
The Shrine  
Royal and Select Masters  
Royal Ark Mariners  
The Demolay Order  
The Tall Cedars of Lebanon  
The Allied Masonic Degrees  
Royal Order of Jesters  
Rosicrucians

6. Letter from the Office of The Grand Secretary, dated March 12, 1981, which reads in part:

"M.W.Bro. N.R. Richards, Grand Master, herewith authorizes the proposed meeting to be held in the Temple of Goodwood Lodge No. 159, Richmond, Ontario, on Saturday, May 16, 1981, at 9:00 a.m., provided Sections 274, 275 and 276 are observed in their entirety."

Sincerely and Fraternally,

R.E. Davies,  
Grand Secretary.

#### MOTION RE: CORRESPONDENCE

Moved by V.W.Bro. R.D. Langs, seconded by R.W.Bro. D.C. Bradley, that the letters be received and any items for discussion be held over for the Committee on General Purposes. Carried.

#### PASSING ACCOUNTS

The following accounts amounting to \$52.58 were presented, and on a motion by W.Bro. Wm. Boratynec seconded by W.Bro. Geo. Zwicker were passed and ordered paid.



Guelph Printing Service Limited, 500 #8 Envelopes, (Printed), Inv. 20329	\$26.54
W.Bro. Albert Barker, Senior Stewards Acc. Refreshments for March 18, 1981	<u>26.04</u>
TOTAL	\$52.58

#### RECEIVING PETITIONS FOR AFFILIATION

Applications for Affiliation were received as follows:

1. WELLWOOD, Samuel Leland, P.G.S.; 4 Cunningham Cres., R.R. #3, Orillia, Ontario; Age 76; Retired Bank Manager; member of Orillia Lodge No. 192, G.R.C.; recommended by V.W.Bro. Laurie Brandridge and V.W.Bro. Ernest J. Brown.
2. DEMPSEY, William Allan, P.M.; P.O. Box 181, Belleville, Ontario; Age 75; Retired Dept. of Agr. Canada; member of Lake Lodge No. 215, G.R.C.; recommended by R.W.Bro. E.S. P. Carson and R.W.Bro. G. Robt. Jackson.
3. LOVE, Kenneth Robert, P.M.; 38 Lappin Ave., Toronto, Ontario; Age 44; Firefighter; member of St. Johns Lodge No. 75, G.R.C.; recommended by R.W.Bro. Ed Drew and R.W.Bro. David C. Bradley.
4. BUCHANAN, James McLuskey, M.M.; 12 Lowry Square, Scarborough, Ontario; Age 34; member of St. Johns Lodge No. 75, G.R.C.; recommended by R.W.Bro. Ed Drew and R.W. Bro. David C. Bradley.
5. CORNELIUS, Gary, M.M.; 16 Sharon St., St. Catharines, Ontario; Age 31; member of St. Andrews Lodge No. 661, G.R.C.; recommended by R.W.Bro. Charles A. Sankey and W.Bro. George A. Campbell.
6. PHOENIX, Francis Robert, M.M.; 147 Manitoba St., Stouffville, Ontario; Age 61; Retired; member of Richardson Lodge No. 136, G.R.C.; recommended by R.W.Bro. Frank Bruce and R.W.Bro. Ed Drew.
7. PRYDE, Robert Hood, M.M.; 90 Prince Charles Dr., St. Catharines, Ontario; Age 46; Machinist; member of St. Andrews Lodge No. 661, G.R.C.; recommended by W.Bro. George A. Campbell and R.W.Bro. Charles A. Sankey.

#### MOTION RE: PETITIONS FOR AFFILIATION

Regularly moved by W.Bro. George Zwicker, seconded by R.W.Bro. Balfour LeGresley, that the Petitions be received, published in the next Lodge Summons and balloted on at the next Regular Meeting. Motion Carried.

## RECEIVING VISITORS

R.W.Bro. Balfour LeGresley introduced to the Members and Visitors of the Lodge, Bro. James Mackay, the newest E.A. from University Lodge, Toronto.

The acting D.C. was admitted to introduce R.W.Bro. Duncan J. McFadgen, D.D.G.M., Hamilton "A"; R.W.Bro. John Burnett, P.G. Reg.; and Bro. H. Eagleson.

## AT THE ALTAR

W.Bro. Rev. Gray Rivers, Lodge Chaplin presented the Altar Message:

Brethren:

In the longest so-called "Chapter" of all Scripture - the 119th Psalm - the 105th Verse states: "Thy word is a lamp unto my feet and a light unto my path." Small wonder that Masons have picked up this statement of the Psalmist and used it as the foundation of our Order's teaching.

As we grope and stumble through the mental and spiritual darkness of this "World" we call "Life" - what a relief and privilege it is to find a sure source of direction and "light to lighten that darkness". So the first Great Light of Masonry has always been, and continues to be the Volume of the Sacred Law - a lamp to our feet and a light to our path.

Let Us Pray:

O Thou Divine Light, bring us, we pray, out of the darkness of ignorance and despair into the light and peace of thy presence, and lead us into a fuller and richer appreciation of thyself, and of one another, as we move forward in the spirit of true brotherhood to a meaningful life lived in the light of Thy Most Holy Word. Amen.

So Mote It Be

## PAPER PRESENTATION

In the basence of R.W.Bro. Frank Bruce, the Worshipful Master called on R.W.Bro. David Bradley, who introduced the guest speaker Brother Timothy Harold Barnes.

Bro. Barnes graduated from Trinity College, University of Toronto, with an Honours B.A. in Modern History. While at University he worked part time for the Documentation Department of the Addiction Research Foundation of Ontario, and, upon graduation, obtained the position of Documentalist with the A.R.F.O. and was instrumental in designing and implementing an information retrieval system for scientific literature. In addition he edited and published four standard reference works on alcohol and drug medical research.

In his present capacity as Records Services Manager for the Ontario Ministry of the Environment, he has designed and supervised several major information retrieval systems, and has instituted efficiency measures resulting in savings to the taxpayer of more than \$300,000 annually.

Bro. Barnes was initiated, passed and raised in Friendship Lodge No. 729, Pickering, in 1977; and is currently the Senior Deacon. He is Chairman of the Education Committee of his Lodge and a member of the Toronto District 3 Education Committee.

## THE GREAT LIGHTS OF MASONRY: SOME

### QUERIES AND FACTS

The Great Lights are the dominant, most powerful symbols of Craft Masonry. They comprehend, I believe, the essential elements of our system, involving the concepts of the attainment of personal virtue, moral rectitude of conduct towards our fellow human beings, and reverence for God and His works.

These symbols are, in fact, crucial to Masonry as we recognize it in and beyond this jurisdiction. The 1929 declaration of the basic principles of the Craft by the Grand Lodges of England, Scotland, and Ireland stated that a belief in the G.A.O.T.U. and His revealed will, obligation of candidates on or within full view of the open V.S.L., and display of the three Great Lights of Masonry in the Lodge at work are fundamental requirements for the maintenance of fraternal relations. Since then, the Grand Lodge of Canada in Ontario and others in communication with these bodies have adopted this policy.

Tonight, Brethren, I will investigate five questions concerning the Great Lights. After this, I think you will agree with me that these symbols are well worth investigating, and the insight gained into our emblems and ceremonies will repay our attention.

### Questions

1. Why do we use the term, "Volume of the Sacred Law", rather than the "Bible"?

The term, "Volume of the Sacred Law" dates back to the formation of the United Grand Lodge of England. At this time, all Christian references, of which there were many, were excised from our ritual. The reason, of course, was to accommodate and put at ease those persons throughout the world who were eligible for Masonry on moral grounds, but were not of the Christian faith.

In the edition of William Preston's Illustrations of Masonry published after this date, we find the following footnote concerning the V.S.L.:

"In England, the Bible; but in countries where that book is unknown, whatever is understood to contain the will or law of God."

By this time, there were several Lodges composed of Jewish Brethren in Britain, but, also, there had been other precedents involving the entry of non-Christians into the Craft. For example, during the previous century, the Scottish Lodge of Canongate Kilwinning had kept an annotated copy of the Koran for obligation of Moslems. During the 19th century, when the British Empire expanded ultimately to encompass one-fifth of the globe and one fifth of its inhabitants, the admission of non-Christians became irresistible. Eventually, denominationally-hybrid scenes were not uncommon overseas. By 1886, for example, the South African Freemason reported an incident in a Burmese Lodge, whereby a Buddhist was initiated while a Parsee was in the Chair, a Hindu was J.W., and the J.D. was a Moslem.

2. What Volumes of the Sacred Law, other than the Bible, are acceptable?

If we understand the Volume of the Sacred Law to be the revealed will of a Supreme Being who holds out the prospect of immortality, at least ten Sacred works would qualify:

1. The pentateuch or Old Testament of the Hebrews
2. The New Testament of the Christians, though many would include or prefer the complete Holy Bible
3. The Koran of the Moslems
4. The Zend Avesta of the Parsees or Zoroastrians
5. The Dhammapada of the Mahayana Buddhists
6. The Granth of the Sikhs
7. The Bhagavad Gita of the Hindus
8. The Tao Te King of the Taoists
9. The Rig Veda and other Vedas of the Brahmins
10. The Book of Mormon of the Latter Day Saints

For our Roman Catholic Brethren, it should be mentioned that, strictly speaking, the Holy Bible includes the Apocrypha, those additional works which persons of this faith incorporate into the Old Testament. The Mahayana Buddhists, known as those of the Upper or Greater Teaching, also accept the Holy Bible as a sacred work; this group, originating in Northern India, Tibet, China, Korea, and Japan, should be distinguished from the Hinayana Buddhists, those of the Lower or Lesser Teaching, and originating in Southern India, Ceylon, Burma, Thailand, Malaysia, and Cambodia--this latter group does not accept the principles of a Supreme Being.

The form of obligation, incidentally, varies among these denominations. For Jews, the Torah or Pentateuch, the first five books of the Old Testament, is desirable, as is the availability of the text in Hebrew. However, it is permissible for a Jew to take an obligation upon the whole of the Old Testament, but not the Old and New Testaments combined. It is also desirable that, during an obligation, a Jewish candidate stand with head covered.

As for other denominations, some Moslems prefer to take an obligation standing, and, rather than kiss the V.S.L., they touch it with their forehead. Hindus as well do not seal an obligation by kissing the Book. Both Moslems and Sikhs generally prefer that, when not in use, the open V.S.L. be covered with a veil.

3. What is the proper form of the Square to be used in Lodge?

There are two basic forms of Squares used in Lodges. The first is the try-Square of the stonemason, a plain square with arms of equal length, used for testing the accuracy of cut or laid stone. The second type is the "gallows" Square, with arms in the ratio of four to three, in conformity with the 47th Proposition of Euclid.

In the 1760 English exposure, Three distinct knocks, we find this comment:

"The Master always sits in the East, or stands with the Bible before him, and if it is the Apprentice's Lecture, he opens it about the Second Epistle of Peter, with the Compasses laid thereon and the Points of them covered with a little Box Square of Lignum Vita, about 4 inches each Way..."

On the other hand, this same book also mentions the candidate during the Entered Apprentice obligation taking, "one step upon the first step of a right angle oblong square"--in other words the gallows Square.

There is no definite answer to this question. Even today, Brethren, there is some confusion on this matter. If you look at our First Degree Tracing Board, which dates back to 1849 in its final form, you will see both the try and gallows Squares represented.

It would seem that the try Square is preferred when conjoined with the Compasses, simply because of the symmetrical, orderly appearance produced. In the earlier days of Masonry, when candidates were initiated physically within the angle of a Square placed before them on the floor, this Square seems normally to have been the gallows Square.

4. Why are the Great Lights so called?

Although the term, "Great Lights" appears in numerous early versions of the Masonic ritual, it applied, until sometime between 1745 and 1760, to what we now know as the three Lesser Lights, the Sun, Moon, and Master of the Lodge. The term in the modern sense first appears in 1760 with the publication of Three distinct knocks.

We refer to them as "Lights", because, in Masonic terms, Light is true knowledge or wisdom, emanating ultimately from God. During the eighteenth century, candidates for initiation were commonly obligated upon the 1st Chapter of the Gospel according to John, which states:



"In the beginning was the Word and the Word was with God, and the Word was God. ...In him was life and the life was the light of men. And the light shineth in darkness; and the darkness comprehendeth it not. ... That was the true Light, which lighteth every man that cometh into the world."

For the candidate, the V.S.L. is of primary relevance. It is desirable that he be acquainted with the moral law. We can easily see that this first symbol, the V.S.L., is a direct source of enlightenment, one which the new Brother will be able to use without prolonged apprenticeship. But, what of the other Great Light symbols? How can these mute, material objects dispense "Light"?

Clearly, these latter symbols are "Lights" because of the powerful associations which we come to have for them, and, by further contemplation of the moral concepts which they embody, we are stimulated towards an improved state of mind and behaviour. As William Preston said in his Second Lecture:

"In the illustration of our ceremonies, the duties of morality are zealously enforced, & in the explanation of our hieroglyphical emblems, the power of virtue is faithfully displayed."

In our own ritual, we are informed that every character, figure, and emblem has a moral tendency, and serves to inculcate the practice of virtue in all its genuine professors.

We should view the Great Lights as symbols of our progress, as well. Initially, we are prepared to be made Masons in our hearts. Subsequently, we are exposed to the Moral Law, which, if we devote ourselves to learning and applying it to our conduct, will in turn make the other Great Lights comprehensible.

##### 5. Why are the Great Lights also "furniture"?

The term, "furniture", for the Great Lights appeared for the first time in the Wilkinson MS. of 1727. The term was adopted by the Moderns' Grand Lodge, and has persisted in our ritual until the present day. It alludes to the allegory of the Temple, which has become prominent in our work.

"What is Masonry?" we are asked in William Preston's Second Lecture. The answer, we find, is that, "Masonry is a peculiar system of science explained under the allegory of a building and communicated by symbols."

In the First Degree Lecture, we learn that the Universe is the Temple of the Deity whom we serve. But, more importantly, the Temple is also represented to us as the Masonic fraternity or Lodge, patterned after and perpetuating the achievement of K.S. and H.A.B.

Thirdly, the Temple may be seen as the personal, spiritual structure built by a Mason in his progress towards the attainment or virtue and enlightenment. In the margin of Emanuel Zimmermann's eighteenth century copy of J & B, the following note may be seen:

"What do Freemasons busy themselves with in Lodges? In building prisons for vices and temples for virtues. That is to say, the Temple of Solomon being a Terrestrial Temple was soon destroyed by the hands [of] men or times, But we are occupied in Building a Spiritual Temple which is to last for every and ever, hopping [sic] that you will prove your Self a faithful B. among us, to the end you may be rewarded in that Celestial Temple."

In the Charity Lecture, the initiate is informed that he, being newly admitted into Masonry, is placed at the N.E. angle of the Lodge figuratively to represent the foundation stone, and he is admonished that, from the foundation laid that evening, he may raise a superstructure perfect in its parts and honourable to the builder. Later it is explained that his Masonic goal is to progress towards a degree of spiritual attainment which is the summit of Masonry, figuratively speaking, an ethereal mansion veiled from mortal eyes.

Viewed in this way, we can readily comprehend the term "furniture." The symbols of the V.S.L., the Square and Compasses are prominently displayed in the Temple. Once within this spiritual edifice, the Brother is expected to occupy himself with the use and contemplation of the furniture, those sacred artifacts within, that he may realize his spiritual potential and the hope of partaking in the blessed promises therein contained.

The reason for our veneration of the Great Lights, Brethren, in my opinion, is that the ideas which they embody lie at the very core of our identity as Masons. Each portrays a meaning which is at once recognizable to all of us in the Craft, and yet significant in a very personal way as well.

One learned Brother portrayed a common problem in our Great fraternity when he wrote, obviously discouraged, that:

"...Many Brethren, while recognizing that Freemasonry is 'illustrated by symbols'--that is, that the symbols point the way, or give the key to, the allegory--do not take the trouble to probe into the meaning of those symbols, and accordingly they are to those Brethren mere forms--not guide posts: signs that they recognize as belonging to the craft, but which fail to lead them to these 'hidden mysteries' that they are bidden in the Second Degree to study. The 'square' may mean to them rectitude and nothing more. The 'compasses' may lead their thoughts to virtue and brotherly love: while the 'point within the circle' from which they 'cannot err' teaches them nothing at all."

Time has not permitted more than a superficial investigation of the historical and philosophical import of the Great Lights tonight. It is my hope, however, that I may have stimulated those of you Brethren present to further study of these and other of our symbols, for which, in terms of your own satisfaction, I assure you there will be ample reward.

#### INFORMATION DISCUSSION

R.W.Bro. L.R. Hertel - "The moral code alluded to in your remarks is primarily Christian; but you talk about the Universality of Masonry. Do the Chinese, East Indians of other religions have the same morality?"

Bro. Barnes - "An excellent question, yes they do basically have the same moral code."

V.W.Bro. J. Pos - "This is not a question, but a comment that tomorrow evening, March 19, a Taoist would be initiated in Trillium Lodge No. 724, Guelph and the Tao Te King would be placed on the Altar with the V.S.L."

R.W.Bro. Groshaw formally thanked Bro. Barnes for his excellent contribution to the program of the Lodge.

The Lodge was called off to refreshment at 8:42 p.m. for sufficient time to conduct a Committee of General Purpose Meeting.

The Lodge was called on to Labour at 10:40 p.m.

#### MOTIONS:

1. Moved by R.W.Bro. E.V. Ralph, seconded by R.W.Bro. D.J. McFadgen to accept the Report of the Committee on General Purposes. Carried.
2. Moved by R.W.Bro. Ed Drew, seconded by V.W. Bro. L. Brandridge that the Lodge Secretary be granted an Honorarium of \$350.00 for the current year. Carried.
3. Moved by W.Bro. Wm. Boratynec, seconded by W.Bro. George Zwicker, that the Lodge Museum Committee approach the Grand Lodge to discuss the proposed plans with reference to relocating a tinsmith shop and former Lodge Room on the second floor (formerly the home of Blackwood Lodge No. 311,) which is destined to fall under the wrecker's hammer if no action is taken in the very near future. Motion Carried.
4. Moved by R.W.Bro. Balfour LeGresley, seconded by R.W. Bro. David Bradley, that the Lodge accept the invitation from Sudbury-Manitoulin District to hold our Regular Meeting in September, 1981, in the Masonic Temple in Sudbury, and that we suggest the date of Saturday, September 26, 1981. Carried.

5. Moved by R.W.Bro. Len Hertel seconded by W.Bro. Rev. Gray Rivers that the Ad Hoc Lodge Committee on Masonic Music proceed with plans for a Masonic Music Night for Masons and submit a complete report to the Lodge.  
Carried.

At this time W.Bro. Rivers in commenting on the very real possibility that one of our most eminent Members in the person of R.W.Bro. Wallace E. McLeod may be given the great honor of being installed as the Worshipful Master of Quatuor Coronate Lodge No. 2076, London, England on the 2nd Thursday in November, 1983, offered his special services to arrange transportation for any Brethren who would like to support Bro. McLeod on that significant occasion.

6. Moved by W.Bro. George Zwicker, seconded by R.W.Bro. Ed Drew and thirded by R.W.Bro. Balfour LeGresley, that the Chaplain and Deacons be a Committee of three to begin planning for the event, and that the above comments be placed in the Lodge Summons.

Bro. Barnes announced that Toronto District 3 Education Night would be held on April 10, 1981, in the Scarborough Temple.

Following a number of other announcements, the Lodge was closed in harmony at 10:55 p.m.

APRIL 27, 1981 (Monday evening) - The Ladies of Hamilton District B will be entertained when the 18th Century Degree Cast of Wellington District put on their "Play" in Stoney Creek. The dramatization, in full costume of the period, will typify Freemasonry in the 18th Century.

MAY 16, 1981 (Saturday morning) - Eighteenth Regular Meeting of The Heritage Lodge, under the auspices of Goodwood Lodge No. 159, in the Masonic Temple in Richmond, at 9:00 a.m. V.W.Bro. Alfred Edward Harrington will present a paper dealing with the Early History of Freemasonry in the Ottawa Area. Several masonic artifacts will be on display.

MAY 20, 1981 (Wednesday evening) - Nineteenth Regular Meeting of The Heritage Lodge to be held in the Preston-Hespeler Masonic Temple, Cambridge, at 7:30 p.m. The Lodge will be called off for sufficient time to hold a meeting of the Committee on General Purposes. There will be no paper scheduled for this combined meeting.

SEPTEMBER 26, 1981 (Saturday), (Not Confirmed) Twentieth Regular Meeting of The Heritage Lodge to be held in the Masonic Temple, Sudbury, under the auspices of the Sudbury-Manitoulin District Masters and Wardens Association. R.W.Bro. Lawrence Runnalls is tentatively scheduled to present his paper Women in Freemasonry.

PROPOSED PAPERS FOR FUTURE MEETINGS

1. Masonic Bodies not recognized by Grand Lodge, but patronized by many Masons, by Bro. Gordon R. Brittain.
2. Lodges formerly on the Register of the Grand Lodge of Canada in the Province of Ontario, and now struck off, by Bro. John E. Taylor.
3. Masonic Research Lodges - An Up-To-Date Review, by R.W. Bro. Balfour LeGresley.
4. Anti-Masonic Groups Individual, Political and Ecclesiastical, suggested by R.W.Bro. E.J. Burns Anderson. Still looking for a volunteer.
5. Important Masons of the First Provincial Grand Lodge in Canada, 1792-1822, by W.Bro. Robert Butler.
6. The Masonic Career of Captain Joseph Brant - Mohawk Indian Chief, by V.W.Bro. Jacob Pos (when he has time).
7. Lodge Tracing Boards - History and Symbolism, by V.W.Bro Jacob Pos. Since there was no response to a plea for information on unique Lodge Tracing Boards, this subject has been placed in abeyance.

NOTE: We are most anxious to hear from volunteers to do research, make paper presentations, act as paper reviewers or make suggestions. Please contact the Secretary or R.W.Bro. Frank Bruce, 46 Muir Dr., Scarborough, Ont. M1M 3B4, phone (416) 261-8147.

FROM THE SECRETARY'S DESK

1. The following Members have changed their addresses and are no longer receiving their Proceedings:

Wm. R. Tompkins, 480 Orchard Dr., Oakville; T.A. Silagy, Lakeshore Dr., St. Catharines; Malcolm Morin, 23 Loft-house Square, Scarborough; Wm. Hardy Craig, 1722 Finch Ave., Pickering; B.D. Stapley, Apt. 327, 5785 Yonge St., Willowdale.

If anyone has up-to-date information as to the whereabouts of any of the above please advise the Secretary.

2. We are currently updating the Lodge mailing list. The information will include name, address, masonic rank, name of the single preferred other Lodge you wish to be classed as a member, and the Masonic District. Also the telephone number. If there has been any change in any of the above in the past 4 years please notify the Secretary.
3. Your dues card (membership card) is usually mailed out with the next Proceedings after you have sent in your payment. Please examine the envelope carefully to make certain you do not throw away your membership card with the envelope.



# Proceedings

## The Heritage Lodge No. 730

### A.F. & A.M., G.R.C.

INSTITUTED  
Sept. 21, 1977

Ronald E. Groshaw, W.M.  
31 Princess Margaret Bld  
Islington, Ontario,  
M9A 1Z5

Home (416) 233-9429  
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CONSTITUTED  
Sept. 23, 1978

J. Pos, Sec'y/Editor  
10 Mayfield Avenue,  
Guelph, Ontario,  
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Vol. 04, No. 04 Cambridge, Ontario, Canada

May, 1981

This Bulletin contains the summons for the next two Regular Meetings, the General Purpose Committee Meeting, the Proceedings of the Eighteenth Regular Meeting held on Saturday, May 16, 1981, in Richmond, and the Nineteenth Regular Meeting held on Wednesday, May 20, 1981, in Cambridge, also several important announcements and notices of coming events.

PLEASE NOTE: The opinions expressed by the Speakers, Reviewers and Participants in the Paper Presentations and Discussions presented in these Proceedings are not necessarily those of The Heritage Lodge.

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#### SUMMONS

Dear Sirs and Brethren:

By order of the Worshipful Master, R.W.Bro. Ronald E. Groshaw, you are hereby summonsd to attend the Twentieth Regular Meeting of the Lodge to be held in the Preston-Hespeler Masonic Temple located at the North-East corner of the intersection of Highways No. 401 and No. 24 on:

WEDNESDAY EVENING, SEPTEMBER 16TH, 1981, AT 7:30 P.M.

Prompt for the purpose of introducing and transacting such business as may be regularly brought before the Lodge; also the election of Officers for the year 1981-82. At this meeting we shall be balloting on 10 applications for affiliation. Their names and particulars are printed on page 6 and page 19 of these Proceedings Vol. 4, No. 4.

#### EMERGENT MEETING IN SUDBURY

The Worshipful Master, R.W.Bro. R.E. Groshaw, hereby informs you that an Emergent Meeting of The Heritage Lodge will be held in the Masonic Temple, Sudbury, under the auspices of the Sudbury-Manitoulin District Masters and Wardens Association on:

SATURDAY, AFTERNOON, OCTOBER 3RD, 1981, AT 2:00 P.M.

On this occasion, we shall be privileged to hear a paper titled "Women in Freemasonry" prepared by R.W.Bro. J. Lawrence Runnalls. Brother Runnalls has written papers for our Lodge before, and we look forward to another interesting and exciting experience. For those wishing bus transportation to Sudbury please refer to page number 22 of this report.

J. Pos,  
Secretary.

\* \* \*

ADIEU, A HEART-WARM, FOND ADIEU!  
(Bro. Robert Burns, first Masonic Poet-Laureate)

Composed on the occasion of what he conceived to be his last visit to St. James Lodge, Tarbolton, in June, 1786, and sung by him at the closing banquet. "In the first three stanzas of this immortal ode, in which the fraternal feeling is so strong", says Bro. Robert Morris, "we have all the parts of a Masonic song - a collection of Masonic references, in the most fitly chosen words - esoteric suggestions of the most distinct character, and, in the last stanza, a personal dedication to Wallace, the R.W. Master of the Lodge".

Adieu, a heart-warm, fond adieu,  
Dear brothers of the mystic tie!  
Ye favored, ye enlightened few,  
Companions of my social joy!  
Though I to foreign lands must hie,  
Pursuing fortune's sliddery ba,-  
With melting heart and brimful eye,  
I'll mind you still, though far awa'.

Oft have I met your social band,  
An' spent the cheerful, festive night;  
Oft, honored with supreme command,  
Presided o'er the sons of light;  
And by that hieroglyphic bright,  
Which none but Craftsmen ever saw,  
Strong memory on my heart shall write  
Those happy scenes, when far awa'.

May freedom, harmony and love  
Unite you in the grand design,  
Beneath the Omniscient Eye above,  
The glorious Architect divine;-  
That you may keep th' unerring line,  
Still guided by the plummets law,  
Till order bright completely shine,  
Shall be my prayer when far awa'.

And you, farewell, whose merits claim  
Justly that highest badge to wear,-  
Heaven bless - your honored, noble name,  
To Masonry and Scotia dear!  
A last request, permit me here;  
When yearly ye assemble a  
One round - I ask it with a tear,  
To him, the Bard, that's far awa'.

EIGHTEENTH REGULAR MEETING

PROCEEDINGS

The Eighteenth Regular Meeting of The Heritage Lodge No. 730, G.R.C., was held in the Masonic Temple, Richmond, Ontario, Saturday morning, May 16, 1981, with 4 Officers, 24 other Members and 11 Visitors for a total of 39 Masons as per Lodge Register.

OPEN THE LODGE

The Lodge was opened in the First Degree at 9:00 a.m. by the Worshipful Master, R.W.Bro. Ronald E. Groshaw, who thanked those in attendance. He commented on the Grand Master's Reception in Smiths Falls the night before and promised to conclude the business of the meeting early to allow those masons going to the Grand Lodge Dedication at Pembroke, adequate time for the journey.

CONFIRMING MINUTES

It was regularly moved by R.W.Bro. David Bradley, seconded by R.W.Bro. Edsel Steen, that the minutes of the Seventeenth Regular Meeting of the Lodge, held in the Preston-Hespeler Masonic Temple, Cambridge, Wednesday, March 18, 1981, be accepted and confirmed as circulated in the Lodge Proceedings Vol. 4, No. 3, with the following corrections:

1. The Worshipful Masters of London East and London West and Sister Districts were introduced by R.W. Bro. Donald Emerick.
2. That the name of W.Bro. Brian Rountree be deleted from the list of applications on page 6 of the Proceedings.

Motion Carried.

CORRESPONDENCE

Fifteen letters were received as follows:

1. From R.W.Bro. W. James Curtis, Member of The Heritage Lodge, dated March 19, 1981, expressing his concern over the method of assessing the Life Membership Fee.
2. From Bro. John E. Taylor, Member of The Heritage Lodge, dated March 29, 1981, requesting a demit; and stating that age and distance prevented him from taking an active part in the work of the Lodge. (Brother Taylor is a member in good standing).
3. From W.Bro. W.J.C. Noble, Secretary-Treasurer, Sudbury-Manitoulin District Masters and Warden Association, dated April 1st, 1981, advising that our proposed date for a fall meeting of The Heritage Lodge in Sudbury of Saturday, September 26th, 1981, would be in conflict with a meeting of Alpha Lodge of the Cryptic Rite. He assured us that any other Saturday in September or October would be acceptable, and suggested September 19th, or October 3rd.

4. From R.W.Bro. Wm. Deller, General Chairman of Masonic Education for the Masonic Districts of London East and London West, dated April 7, 1981, extending their sincere appreciation for holding a Regular Meeting of our Lodge in their Temple and to congratulate Bro. Timothy Barnes for an excellent paper presentation.
5. From M.W.Bro. Robert E. Davies, Grand Secretary, dated April 15, 1981, outlining the agenda for the 126th Annual Communication of the Grand Lodge for July 13-16, 1981, with enclosures, listing candidates for Office in Grand Lodge and the Board of General Purposes as well as a proxy form for Grand Lodge.
6. From R.W.Bro. D.J.H. Thompson, Secretary Temple Lodge No. 690, Kitchener, dated April 16, 1981, advising that Bro. Stuart Henderson had been suspended for non-payment of dues.
7. From R.W.Bro. Ed Ralph, Assistant Secretary of The Heritage Lodge dated April 26, 1981, enclosing his Report of the Membership Committee as well as the minutes of the last meeting of the Committee of General Purposes; and a number of Agenda items for the next meeting of that Committee.
8. From W.Bro. Ernest G. Cosh, Secretary of the Preston-New Hope Masonic Holding Corporation, dated April 30, 1981, giving the name and address of the President and Secretary of that Corporation to which we pay our rent for the use of the Temple.
9. From M.W.Bro. Robert E. Davies, Grand Secretary, dated May 1, 1981, granting our request to present a written report to Grand Lodge Board of General Purposes at the 126th Annual Communication "outling the aims and objectives of The Heritage Lodge, the progress made toward achieving those committments, as well as a distribution of our membership, titles of papers published in the Lodge Proceedings, special publications, visitations throughout the Jurisdiction, new projects in various planning stages and possibly lodge finances".

It is their understanding that an oral presentation will simply touch on the highlights of the written report, and greater emphasis on the proposed projects designed to enhance the continued growth of the lodge. We have been allotted a maximum of 15 minutes.

Our request for a brief discussion of the report has been denied for this meeting, but there is hope that it may be an agenda item for discussion at the fall Board Meeting.

10. From R.W.Bro. Frank J. Bruce, Chairman of the Lodge Committee on Masonic Information, which is responsible for the Lodge Paper Presentation Program, dated May 5, 1981, stating that we use only the two reviews for V.W.Bro. Alf Harrington's paper to be presented at Goodwood Lodge on May 16. He also enquired about back copies of the Lodge Proceedings.

11. From V.W.Bro. Wm. A. Brooks, member of The Heritage Lodge, dated May 5, 1981, indicating a change in life style and requesting his demit. (V.W.Bro. Brooks is a member in good standing.)
12. From W.Bro. George Zwicker, Senior Warden of The Heritage Lodge, sending his regrets that he will be unable to attend the next two Regular Meetings of the Lodge and asks that his apologies be extended to the Worshipful Master and Brethren of Goodwood Lodge. He also enclosed a proposed agenda for the General Purpose Committee meeting scheduled for May 20, 1981.
13. From W.Bro. Lancaster, a candidate for Affiliation, #18 page 6 of our last Proceedings, dated May 11, 1981, announcing corrections to his information on the application form, his age is 43 and he is Worshipful Master of Nilestone Lodge No. 345.
14. Letter from V.W.Bro. Stewart Thurtell, Charter Member of The Heritage Lodge, enclosing a copy of a 12 page report, sent to the Grand Lodge Long Range Planning Committee. He writes to inform us that he is working toward a Private Pilots Licence, and that he is planning a 6 week trip to Australia and New Zealand.
15. Letter from M.W.Bro. Robert E. Davis, Grand Secretary dated May 13, 1981, advising that the Grand Master, M. W.Bro. N.R. Richards has given much consideration to our request to use a reproduction of our Lodge Warrant for travelling purposes but has recommended that we observe, in its entirety, Section 275 in the Book of Constitution until such time as this section might become amended.

MOTION RE: CORRESPONDENCE

It was regularly moved by R.W.Bro. Robt. Throop, seconded by W.Bro. Glen Jones that the correspondence be received, processed in the usual manner and appropriate action taken. Carried.

PASSING ACCOUNTS

The following accounts amounting to \$369.94 were presented, and on a motion by V.W.Bro. Laurie Brandridge, seconded by R.W.Bro. Donald Emerick, were passed and ordered paid.

Secretary's Account	
Postage for March Proceedings	\$110.59
Mrs. Karen Perry, Fergus	
Typing, March Proceedings (48 pages)	48.00
The House of Print, Guelph	
Printing "The Lodge Historian"	
Inv. #12024	<u>211.35</u>
TOTAL	<u>\$369.94</u>



## RECEIVING PETITIONS FOR AFFILITATION

Applications for membership by affiliation were received from the following:

1. LOFTUS, Robert George, P.D.D.G.M.; 5 Heathrow Court, Islington, Ontario; Age 70; Retired; member of Occident Lodge No. 346, G.R.C.; recommended by R.W.Bro. R.E. Groshaw and V.W.Bro. Jack Pos.
2. MARSHALL, G. Richard, P.M.; 1471 Hixon St., Oakville, Ontario; Age 63; Sales Coordinator; member of Oakville Lodge No. 400, G.R.C.; recommended by W.Bro. George F. Moore and Bro. Charles E. Basley.
3. CORMAN, Ellis Lee, W.M.; R.R. #2, Beamsville, Ontario; Age 67; Retired; member of Thomas Hamilton Simpson Lodge No. 692; G.R.C.; recommended by W.Bro. B.A. Harris and W.Bro. Henry C. Wolfe.
4. BONE, Gordon Kitchener, M.M.; 198 Huxley Ave. South, Hamilton, Ontario; Age 65; Retired; member of Thomas Hamilton Simpson Lodge No. 692 G.R.C.; recommended by W.Bro. B.A. Harris and W.Bro. Henry C. Wolfe.
5. COOKE, William Dorman, P.M.; 7 Gamble Drive, Richmond, Ontario; Age 45; Administration Clerk; member of Goodwood Lodge No. 159, G.R.C.; recommended by W.Bro. Ben Bolton and R.W.Bro. George Jackson.

## MOTION RE: APPLICATIONS

It was regularly moved by R.W.Bro. Wm. Isbister seconded by V.W.Bro. L Ferguson that the Petitions be received and published in the Lodge Summons for balloting at the following Regular Meeting. Motion carried.

## BALLOTING

A motion by Bro. Glen Jones and R.W. Bro. David Bradley was approved to take a collective ballot.

Following a favourable ballot on all applications the Worshipful Master declared the following Brethren eligible for membership in The Heritage Lodge No. 730, G.R.C., by affiliation, and requested that each new member affix his signature to the Lodge Register at the earliest opportunity in token of submission to the Lodge By-Laws:

R.W.Bros.: Aage Bjerknes, William H. Broomfield, J. Robert Larmer, John Gerald Pell, Frank Albert Standing.

V.W.Bros.: Norman Campbell Gourlie, Alfred Edward Harrington, Robert George Rickward, Samuel Leland Wellwood.

W.Bros.: Gilbert D.W. Beckett, Edwin George Buscombe, Robert J. Clark, William Allan Dempsey, Wilfred Thomas Greenhough, Kenneth Robert Love, Malcolm Mackenzie, Robert R. Spence.

Bros.: James McLuskey Buchanan, Gary Cornelius, Gene Emerson Davis, Morley Crawford Haynes, Robert George Lancaster, Francis Robert Pheonix, Robert Hood Pryde and Gordon P. Sanders.

#### PAPER PRESENTATION

At this time, the Worshipful Master called on R.W.Bro. Frank Bruce, Chairman of the Committee on Masonic Information to proceed with the Paper Presentation Program. R.W.Bro. Bruce explained the normal procedure to the visitors and then called on W.Bro. William D. Cooke, Past Master of Goodwood Lodge No. 159 to introduce the Speaker, V.W.Bro. Alfred Edward Harrington. Bro. Harrington was Initiated in Greenwood Lodge in 1958 and is a Charter Member of Bytown Lodge No. 721.

#### EARLY MASONRY IN THE OTTAWA VALLEY

by

V.W.Bro. Alfred Edward Harrington

Masonry came to Canada with that group of individuals described in the records as skilled artisans and Masons in the year 1604. They chose as their winter base "Dochet Island" a piece of land some five acres in extent, and after building a habitation in which to winter, and cutting wood for fuel they practically denuded the Island. Of the seventy-nine individuals that were landed at "Dochet Island" thirty-five only survived, twenty others were described as more dead than alive, two only would serve a second winter in Canada. As had been previously arranged with the coming of spring, a second group described as in the former instance of skilled artisans and Masons, arrived in the country. We are informed that a search was made over a very large area to find a more permanent base on which to build a more habitable structure including some comforts that had not been possible on "Dochet Island", and so the habitation or "Port Royal" as we know it was built. Here the winter of 1605-1606 was spent by these early working Masons, and again death was no stranger to them.

One burial took place on "Goat Island" a piece of land some eighty-eight acres in extent in Annapolis Bay. The efforts involved in this burial are rather unique. As Goat Island is two miles from the habitation at Port Royal with the return trip making four miles whereas there were miles of land in every direction they looked. But the burial party did leave a stone, it contained no name simply the "Square and Compass" chiseled into its face and the year 1606. This stone was found in 1827 by a man idly wandering around the island.

In 1606 the Masons began the construction of Poutrincourt Mills, to be built of brick made from local clay, it was driven by water power and was ready for use in the spring of 1607. It was the first grist mill and the first instance

of automation in North America. This mill has been duplicated by the Nova Scotia Power Corporation, and is known as the "Lequille Hydro Electric Station", the plans for the mill were from drawings covering the period 1550-1750 and taken from Diderots' Encyclopedia Volume I published in 1763.

In 1759 when the British destroyed by bombardment what would now be the lower town of Quebec City, they destroyed many buildings among these was the "Hospice of the Order of St. John of Jerusalem". When the rubble of this edifice was cleared away and the corner stone brought to light the "Square and Compass" were deeply chiseled into it plus the date 1614.

In the year 1634, Lord Alexander "Viscount Canada" son of the first Earl of Stirling, Scotland, Master of the Work to King Charles I and a zealous craftsman founded a colony of Scots on the banks of the River St. Lawrence at Rimouski, Quebec. At that time Lord Alexander was a member of "Edinburgh Lodge" No. 1 "Marys' Chapel" which has records from 1599 and which tradition maintains was in existence in 1491. In 1636 his brother was the presiding officer of the famous "Old Operative Lodge" at Acheson Haven Scotland claimed to have existed from 1555. The probabilities therefore, are strongly in favour of his having established an "Operative Lodge" among his colonists on the banks of the St. Lawrence in 1634.

For ten years 1639 to 1649 a Jesuit Mission referred to as "Fort St. Marie" was established near what we know today as Midland, Ontario. Here the operative Masons toiled hard to build the first artificially locked waterway on the North American Continent. This canal five hundred feet or more in length enabled boats to be quickly brought into the Fort out of harms way and moved by locks to where the boat was to be placed for unloading.

As for Fortress Louisburg, 1719-1729 the "English Lodge of Research" thoroughly covered the part of the operative Mason in the erection of this edifice.

Masonry existed in the British Regiments stationed in what is now the United States before the first American Lodge was formed in 1733. The Lodge "St. John's" meeting at the "Bunch of Grapes Tavern" on the Boston waterfront was credited with throwing the tea overboard in Boston Harbour and launching American history.

The first mention of Speculation Masonry in Canada was in the year 1734, British soldiers serving in what is now the United States crossed into Nova Scotia to ask permission from officers of the "Grand Lodge of England" serving with the British Forces for permission to start a Regimental Lodge.

The first Canadian Lodge as such dates from 1738 on a Charter issued by Henry Price, Provincial Grand Master of New England. Its members were military men. We know very little of this lodge as the military men to which it was issued were posted away from the area.

The records of the Craft at Boston Mass. state that in 1732-1733 Brother Henry Price was appointed "Provincial Grand Master of the premier Grand Lodge of England and that his "Deputation was subsequently extended to all North America (including of course Canada).

In 1855 with the formation of the Grand Lodge of Canada in the Province of Ontario all the territory between the Quebec border and the River Trent was one district, known as the Central District, and existed from 1855 to 1867.

Prior to this time the area now designated as the Ottawa Masonic Districts had but one lodge, situated in the Military Settlement of Richmond the year 1818 with the membership hailing from several different lodges, mainly in the Montreal area. Three members were said to be from "Wellington Persevering Lodge" whose pillar of strength was Rt. Wor. Bro. John Molson the original brewer, he belonged to several Lodges. This lodge went into darkness at about the time the Ancients and Moderns came together in 1813. Going beyond the Ottawa District a lodge existed at Burritts Rapids in 1815, the war of 1812-1814 being still fresh in their minds the brethren posted several outer-guards at a considerable distance one from the other being informed by the Master that should anything untoward occur, they were to hail an alarm one to the other so that the Lodge could be closed and the contents removed from the lodge for safety.

A Lodge existed in Perth, True Britons No. 14 in 1818 and a lodge in South Gower No. 5 Union Lodge in 1819, and Rt. Wor. Bro. Philemon Wright's Columbia Lodge in Hull also dated to 1819, and Morning Star Lodge existed in Morphy's Falls (now Carleton Place) 1821-1822. The lodge on the Rideau at Burritts Rapids of 1815 met at irregular intervals going into darkness in 1845 being replaced by Kemptville No. 7 and the lodge at South Gower Union No. 5 was also absorbed into Kemptville No. 7. At least some of the records of these two lodges have been placed in the Public Archives and the lodge at Kemptville is now Mount Zion No. 28. Rt. Wor. Bro. Philemon Wright's Lodge lasted less than ten years, no particular reason given for its demise and going into darkness. There is a remote chance that Morning Star lodge at Morphy's Falls may have contributed to Eureka Lodge at Pakenham No. 246 which has since gone into darkness, and Mississippi Lodge at Almonte No. 147 in part at least owes its existence to Eureka Lodge 246 at Pakenham. One other lodge North Gower lodge No. 206 E.R. ceased to exist in 1858 due to a mixup pertaining to the turning in of foreign charters at the formation of the Grand Lodge of Ontario. That leaves us then with the two Lodges at the Military Settlements of Perth and Richmond. Perth the older of the two settlements, established in 1816, and the lodge existing there today is as it was originally formed, having had absorbed one other lodge which came into being at a much later date, and now to Richmond.

The name Richmond is of great interest historically speaking. The second Duke of Richmond was the eighth Grand Master of the Grand Lodge of England in 1725 and the Fourth Duke of Richmond his son, was Provincial Grand Master for Sussex under the Grand Lodge of England from 1814 until his



death, 1819 near Richmond. The first lodge at Richmond met at "Colour Sergeant" Vaughans home until the erection of the Masonic Arms Tavern in 1819 and from then on emergent meetings only were held at the Vaughan home. With the visit of the Duke of Richmond to the village in 1819 he found fault with the brethren they were seemingly using a Charter to which they were not entitled and the Grand Lodge of England were not about to issue them another Charter. They then applied for and received from the Grand Masonic Convention at Kingston a charter dated September 29, 1821 and Richmond Lodge came into being. The first cornerstone laid with Masonic Honours within the boundaries of the Ottawa Masonic District was at Richmond in 1823. Not wishing to appear in public with homemade collars and jewels the brethren borrowed those belonging to "The Lodge on the Rideau" at Burritts Rapids for the occasion and promptly set about ordering a good set of collar jewels for themselves. These collar jewels are a history in themselves being stamped with the Lion Rampant it was felt they were English sterling silver for this was their Hallmark, but in answer to my letter to the Assay Office in Birmingham, England, I was informed by the Assay Master, A.H. Westwood, that these were faked hallmarks and very common in Canada and the United States. He was kind enough to point out that a Solomen Marion 1782-1832 born in Lachine, Quebec apprenticed to Pierre Huguet dit Latour might be responsible for the work. Solomen Marion was a working silversmith at St. Francis Xavier St. in Montreal in 1819 and was known to have overmarked silver with the punch of Lovett besides his own name. Research into this Marion the silversmith was slow indeed a few pieces of his work showing up in Catholic churches from time to time. A letter to the National Gallery as to what silver work was in their possession was not too helpful, but on February 8, 1980 a letter from "Sylvain Allaire" asking me to excuse his inexplicable error on Solomen Marion who was very well represented in the National Gallery and he was forthwith sending me, at no expense a book containing pictures of many of the works of Solomen Marion and informing me he was considered one of Canada's greatest silversmiths.

A goodly number of these jewels have been lost over the years, some are stamped Grand Lodge of Upper Canada, others are stamped with the Lion Rampant and the head of George III and the markings are identical to those on the silverwork in the National Gallery attributed to Solomen Marion and so a successful search comes to an end. If the lack of collar jewels was an embarrassment, the absence of charts from which to give the lectures caused no bother at all. On the night of the meeting either of the Stewards' or Outer Guard would prepare the room for lodge work. A pail of whitewash and a brush being used to mark out the pertinent requirements, including the appropriate chart for the evening's work. A light covering of straw would hide the chart until the time for its use, then a sweep of the foot and the chart was exposed.

Is it any wonder that for the one city lodge Corinthian No. 59 that went into darkness there were about twelve country lodges. Although this early lodge was written off by Robertson in its early years later records show it still in existence in the 1840's probably going into darkness about 1846.



The present "Goodwood Lodge" No. 159 dates from the time of the American Civil War 1863 and in spite of many hardships it has survived and contributed greatly to Masonry. Dalhousie, Ottawa's first lodge had a charter member, in the person of Edward Malloch from Richmond; Doric, Ottawa's second lodge had several Richmond personnel, their first Chaplain Charles Biggar Pettit, and their first D.D.G.M. although residing in Ottawa was a Richmond man, J.P. Featherstone, and Doric's first Masonic burial for a lodge member was for James McElroy buried here in the village of Richmond. Richmond has given charter members to Rideau Lodge, Prince of Wales Lodge, Temple Lodge, Bytown Lodge, also to Eddy Lodge, King Solomon Lodge, and Pontiac Lodge Shawville. Robert Lyon of Richmond applied to Grand Lodge for a charter for "The Builders Lodge" and three lodges originate from Goodwood Lodge, Carleton Lodge, Carp; Corinthian Lodge, North Gower; and Hazeldean Lodge.

This then has been Richmond's contribution to Masonry and worthy of our position as the cradle of Masonry in what is now defined as the Ottawa Masonic Districts.

#### REVIEWS

1. By V.W.Bro. Donald J. Woodside, member of Sussex Lodge No. 5 and member of The Heritage Lodge No. 730.

Writing Masonic history seems to be a good deal like tracing one's family tree. If a family tree is traced completely, in over 10 generations one will find that he has over one thousand ancestors. That is approximately the time period covered by this paper. It is hard to find them all. It is equally difficult to discover all the groups which are antecedents of a Masonic lodge, or area. A paper read to The Heritage Lodge on a visit to Belleville in 1979, entitled Early Masonry in Eastern Ontario, revealed almost none of the information which we have received today.

Operative masons were included today as well as Speculative, which was quite rightly done. Records of such groups are hard to find, except as to their work with working tools.

Bro. Harrington's paper tells of quite a few events which took place far from the Ottawa area, but which lead up to those in this area.

Bro. Harrington tells us that the present Goodwood Lodge No. 159 dates from 1863. Earlier in his paper he says that the Ottawa Masonic District had but one lodge, situated in the military settlement of Richmond in 1818. In "Whence Come We", lodges listed as under the Second Provincial Grand Lodge include Richmond, No. 24 new dispensation about April 1823. Was this lodge the same one as was listed as 1818? Have two lodges been discontinued in Richmond? Am I missing some information that is available?

The paper is interesting and informative, and contained much information not known previously to me, although my Mother Lodge is in the Ottawa Masonic District, and I have visited extensively in that area.

V.W.Bro. D.J. Woodside

2. By W.Bro. Allan J. Cohoe.

Bro. Harrington's paper is rich in information, although it is broader in its coverage than the title indicates. However, I am always intrigued by the change from operative to speculative masonry, and I appreciate his endeavours to bring these past records back into circulation. They offer wide scope for future research. For example it is likely that titled people such as the Right Honourable Lord Alexander, Viscount Canada left behind correspondence, or other records of his career that might shed more light on his Canadian activities. No doubt some researcher will pursue this topic further. The records, if any, of the stone masons at work on Fort Louisburg, and Quebec might also make a fruitful field for another paper on operative masons. Nevertheless, I do fault Bro. Harrington because he does not name his sources for the various statements in this paper. Without them the budding research reader has no idea where to start to pursue the subject further. He refers to the "records" without naming these records. Two references are too imprecise for me to recognize. Is the "English Lodge of Research" really the Quator Coronati Lodge, London? There are many research lodges in the British Isles. Does "Canadian Archives" refer to the Public Archives Canada, or Archives of the Canadian Masonic Order in Hamilton or Toronto? I detect information from John Ross Robertson's History of Freemasonry in Canada, for part of his sources. I suspect that Freemasonry in Canada, edited by Osborne Sheppard, was the source of the Lord Alexander information. If lodge minute books were source for the final section of interesting information about the Ottawa area and Goodwood Lodge, nothing is indicated in the essay, or as a footnote. Sources are essential if we hope to attract future study of the subjects by other researchers.

In W.A. Calnek's History of the County of Annapolis, published in 1897, there is a somewhat different approach to the mysterious stone. The date given is 1609. It may have been to commemorate the arrival of settlers that year. Another suggestion is that it was 1605, and used as a foundation stone for a building. A footnote indicates that the stone, originally to go to Boston but, according to the Proceedings of the Grand Lodge of Massachusetts, 1891, was taken to the Royal Canadian Institute, Toronto. It is believed that through carelessness of some official or servant of the Institute, the stone was allowed to be used in construction of an additional wall at the Institute. Only a knowledgeable wrecker may be able to find and prove the date.

Bro. Harrington's reference to the outlying guards at Burritts Rapids Lodge during the uneasy times of 1812-14, helps to explain a mystery I have just come upon in Bath, Ontario. A house built by the first farm settler where the Village of Bath now stands, has two chimney pieces back to back. Entry may be gained from the attic, and a winding stair leads down to the height of the mantels where four men can easily stand in comfort. We had conjectured that these hiding places may have been because of the uneasy times for the house is believed to have been built in 1811. This topic is indicative of the value of bringing the work of

various researchers under one central publication. Bro. Harrington's additional confirmation of our suspicions is appreciated.

I commend Bro. Harrington's persistent research into the story of Solomon Marion. A comment on the mysterious death of the Duke of Richmond so soon after his criticism of the Lodge might enrich our Heritage papers in the future. Was he done in by the Masons? Have we another Morgan Affair?

My sincere congratulations to V.W.Bro. Harrington. I know he has raised many possibilities for expanded research. Despite my criticism of lack of resources' evidence in his presentation, I have benefited, and have enjoyed both reading and hearing his paper on Early Masonry in the Ottawa Area.

W.Bro. A. J. Cohoe

3. By W.Bro. Ben Bolton, member of Prince of Wales Lodge No. 371, and member of The Heritage Lodge No. 730. This review was not received in time for a prepared reply and was simply discussed from the floor.

I was intrigued by the contents of the paper by V.W. Bro. Harrington, and must compliment him on the variety of his sources of information.

In my opinion, his presentation is a valuable working document that can be used as a basis for further studies on some of the facts he has recorded, or that come to mind on reading his paper.

For instance:

1. Did Masonry spread to the Ottawa valley from the first lodge on Dochet Island in Nova Scotia?--or was it imported by settlers and/or military men?
2. The contribution of "military men" in the founding of Masonic Lodges in the Ottawa Valley?
3. The contribution to Masonry, if any, by the stone masons who built the Rideau Canal.
4. The Contribution to Masonry by the main racial groups inhabiting the Ottawa Valley eg. The English, French, Irish, Poles and Scots.
5. The trades followed by early lodge members (other than "military men").
6. The choice of names of Masonic Lodges, and their local significance e.g. Goodwood Lodge, Wellington Persevering Lodge, Sydney Albert Luke Lodge, Pontiac Lodge, Bytown Lodge, etc.
7. How many lodges went into darkness, and the reasons therefore.

V.W.Bro. Harrington should be encouraged to expand on his initial effort, and it is hoped that he will be willing and able to follow up these suggestions (and others in a similar vein which these will no doubt trigger in his mind) in the near future.

W.Bro. B. Bolton

## INFORMAL DISCUSSION

W.Bro. G.T. Jones, in commenting on the burial stone found on Goat Island in 1827, stated that J. Ross Robertson in Vol. 1 of The History of Freemasonry in Canada mentions the piece of trap rock with the figures "1606" and the square and compasses indented thereon and cautions that although the figures are quite clear the part with the square and compasses had been worn away by more than 200 years of weathering and hence there is insufficient proof of it having masonic significance. Jones went on to say that the stone was sent to the Canadian Institute, Toronto and was plastered over in a wall in a building erected in that city.

V.W.Bro. J. Pos, in continuing the saga of the piece of trap rock, informed the Brethren that J. Ross Robertson further identified the finders as Francis Alger and Dr. C.T. Jackson while making a minderalogical survey of Nova Scotia. A full description of the stone is found in "The Historical and Statistical Accounts of Nova Scotia" published by Judge Haliburton in 1829. A brief account of the "Stone" appears in "Freemasonry in Quebec" by John H. Graham, 1892; who makes further reference to an account by S.D. Nickerson in "The History of Freemasonry and Concordant Orders", Boston, 1891. In commenting further, Bro. Pos related how the stone arrived in Toronto and was intended to be a corner stone in a new building being erected for the "Sons of Scotland" on the corner of Richmond and Clare Streets. But the stone was placed with indented markings facing inward and were subsequently plastered over, never to be seen again. About 1972, the building was being demolished by Temperman of Toronto. Mr. Temperman was a mason and had instructed his workmen to be particularly observant for any items of masonic significance although he was not aware of the history of the stone or that it was in fact built into one of the walls. In any event by the time Bro. Pos had contacted Bro. Temperman, most of the rubble was either buried below an asphalt covered parking lot or dumped into Toronto Harbour. So, unless the parking lot is to be excavated for a new building, in which case there may be a possibility that the stone may be found, it would appear that the mystery of the stone may never be fully disclosed.

## SUMMARY BY

V.W.Bro. A. E. Harrington

V.W.Bro. Donald Woodside, having perused my presentation, informs me his mother lodge is in the Ottawa District, yet he was unaware of the early history of which I made mention with regard to the military settlement of Richmond.

The visit of the Duke of Richmond to this village in 1819 brought him in contact with the Masonic Brethern. The Duke being Prov. Grand Master of Sussex under the Grand Lodge of England found fault with the Charter being used.

The Brethern in deference to the Duke's wishes returned the Charter, but did not receive a Charter in return.

They applied to and received from, the Grand Masonic Convention at Kingston a charter dated September 29, 1821.



This was Richmond's second lodge, about five or six years of its early life has been recorded by John Ross Robertson.

It is felt the lodge may have existed until 1846 although no actual work was seemingly being done.

I feel pleased that Bro. Woodside agrees with me in keeping the operative and speculative histories together.

My experience has been that any mention of operative masonry in Canada is quickly erased by those who have the final say in editing the research material.

Why this early history of masonry in Richmond was not discussed at the Heritage Lodge visit to Belleville in 1979 I can only say it was not asked for.

I am sure we would have been cooperative in this matter.

W.Bro. Allan Cohoe takes me to task for not mentioning my sources, so I will do just that.

A great deal of my material concerning "Early Operative Masonry" was from Morris Bishop's book "Champlain - The Life of Fortitude". Bishop now retired from Cornell University with the title of Kappa Alpha Professor of Romance Literature, Emeritus. His attention to detail as regards that first settlement of 1604 has been much appreciated.

Other information of the Operative Period has been gleaned from the records of Most Wor. Bros. Graham and Harris also Millborne.

The English Lodge of Research, referred to is of course Quator Coronati Lodge, London, England; I know of no other English Lodge of Research doing work on Canadian Masonry. Canadian Archives refers to Public Archives of Canada, Ottawa.

Information from Roberson's History of Freemasonry in Canada refers to the early history of Richmond Lodge.

A document in Goodwood's records dated March 25, 1890, from J. Ross Robertson bears witness to the fact that the early records of Richmond Lodge, which were stored in a soldier's foot locker, were given to M.Wor.Bro. Robertson, by Bro. John McIlroy.

These records were never returned to the Lodge. There seems to be a great deal of interest connected with the famous stone marked with the Square and Compasses and the date 1606. W.A. Calnek's "History of the County of Annapolis" published in 1897 is in many instances similar to that of Graham and Harris, except in one detail.

The stone was set in a wall of the Royal Canadian Institute in Toronto, and the plasterers, not being told otherwise, completely sealed in the stone. This building, I am informed, no longer exists. Regarding the uneasiness of Masons after the war of 1812-14, Bro. Cohoe finds this



uneasiness, among other segments of society at that time, and tells of the chimney hiding places. One such hiding place can be found on Glen Isle between Carleton Place and Almonte, where a man hid for several days and listened to his fate being discussed by those searching for him.

Bro. Cohoe's praise of my persistent research into the history of Solomon Marion and our ancient collar jewels is very much appreciated.

Bro. Cohoe felt I should comment further on the death of Rt. Wor. Bro. Charles Lennox. He asked whither so soon after his criticism of the lodge there might be some sinister reason for the death of the Duke, with tongue in cheek no doubt. In reply I would say this is no Morgan Affair, simply told that at Fort William Henry now Sorel, Quebec the Duke of Richmond's dog Blucher tangled with a fox and in separating the two the fox bit him.

The incubation period of Hydrophobia (Rabies) is about three months, corresponding to the length of time in which the Duke was taken ill and died. Rt. Wor. Bro. Philemon Wright sent a team and wagon to take his body to the boat that would convey it to Quebec for burial beneath the altar of the Anglican Cathedral in that city. A plaque commemorating this event has been placed on the wall of that edifice.

As far as is known no Masonic body attended the burial service of Canada's first Masonic Governor General.

R.W.Bro. Bill Isbister, complimented V.W.Bro. Harrington on a very interesting paper which had been presented in a most interesting fashion. He further remarked that the character of the speaker was certainly reflected in the knowledge and detail in which the paper was presented.

Before turning the meeting back to the Worshipful Master, R.W.Bro. Frank Bruce thanked Bro. Harrington for an excellent paper which maintained the tradition of papers presented in The Heritage Lodge. He also thanked the Reviewers and those who participated in the discussions.

He further mentioned that the Lodge is always interested in receiving papers that may be presented at future meetings. Please send them directly to Frank J. Bruce, 46 Muir Drive, Scarborough, Ontario MLM 3B4 or the Lodge Secretary and Editor.

MOTION RE: VOTE OF THANKS

It was regularly moved by R.W.Bro. Al Newell, who spoke on behalf of the Worshipful Master, Officers, Members and Visitors, and seconded by V.W.Bro. L. Ferguson that a hearty vote of thanks be extended to Bro. Harrington. This was supported by the applause of all Brethren present. The Worshipful Master also added his personal thanks.

With W.Bro. Wm. Cooke temporarily occupying the W. Master's chair, V.W.Bro. Harrington met R.W.Bro. Ronald Groshaw on the level and presented to him a copy of the

History of Goodwood Lodge. He also presented to The Heritage Lodge, on behalf of both Ottawa Districts, copies of some 16 articles and artifacts for our Masonic Archives.

#### INTRODUCTIONS

At this time the Worshipful Master called on our Lodge Representatives in the two Ottawa Districts to introduce the members of The Heritage Lodge who were present from their respective districts:

Ottawa District #1 - W.Bro. Ben Bolton introduced R.W. Bro. Jack Pell, V.W.Bro. Alf Harrington and Master-Elect John Hogg. Bro. Bolton also informed the Lodge that the Royal Arch Library had been transferred to Clearwater, Florida and that he had presented, on behalf of The Heritage Lodge No. 730, two books to be placed in the Library for use of the Florida Brethren.

Ottawa District #2 - W.Bro. Glen Jones introduced W. Bro. Gilbert Beckett and V.W.Bro. Alf Harrington.

#### CLOSE THE LODGE

After receiving instructions from W.Bro. Wm. Cooke on the best route for the Dedication Ceremonies in Pembroke, and several other announcements, including thanks from our acting Junior Warden, V.W.Bro. L. Ferguson, to the Brethren of Goodwood Lodge for providing the refreshments, the Lodge was closed in harmony at 10:55 a.m.

J. Pos,  
Secretary/Editor

NINETEENTH REGULAR MEETING

PROCEEDINGS

The Nineteenth Regular Meeting of The Heritage Lodge No. 730, G.R.C., was held in the Preston-Hespeler Masonic Temple, Cambridge, Wednesday, May 20, 1981, with 9 Officers, 21 Other Members and 2 Visitors for a total of 32 Masons as per Lodge Register.

OPEN THE LODGE

The Lodge was opened in the First Degree, with some hesitation, at 7:30 p.m. The Worshipful Master thanked those in attendance, particularly as this meeting followed only four days after the last meeting.

CONFIRMING MINUTES

It was regularly moved by R.W.Bro. Donald Grinton, seconded by R.W.Bro. Bill Isbister, that the minutes of the Eighteenth Regular Meeting, as read by the Secretary, be accepted and confirmed. Motion carried.

CORRESPONDENCE

There was no written correspondence; but a verbal communication with a member of the Lodge, who wishes to remain anonymous, has resulted in the payment of the arrears of dues on behalf of a suspended member of the Lodge.

ACCOUNTS

The following accounts amounting to \$820.49 were presented, along with a request to purchase a new minute book, and on a motion by V.W.Bro. Randall Langs, seconded by R.W.Bro. Edsel Steen, were passed and ordered paid.

The House of Print, Guelph Printing Lodge Proceedings, Vol. 4, No. 3, Inv. #61420	\$486.24
The Preston-New Hope Masonic Holding Corp., Rent for 1981-82	320.00
The K&W Brant Masonic Directory: 1 Copy of K & W Brant Masonic Directory	2.00
R.W.Bro. Balfour LeGresley: By cash to Commercial Copy Centre Inc., Toronto, for photographic work re: Warrant, Inv. #019186	<u>12.25</u>
TOTAL	<u>\$820.49</u>

## RECEIVING PETITIONS FOR AFFILIATION

Applications for membership by affiliation were received from the following:

1. LITTLEJOHN, Alister B., P.D.D.G.M.; R.R. #2, Wallacetown, Ontario; Age 62; Farmer; member of Cameron Lodge No. 232, G.R.C.; recommended by R.W.Bro. A.N. Newell and V.W.Bro. L. Ferguson.
2. BRADFORD, William Russell Carman, P.M.; 11 Stamford Dr., Perth, Ontario; Age 56; Professional Agrologist; member of True Briton's Lodge No. 14, G.R.C.; recommended by V.W.Bro. J. Pos and V.W.Bro. L. Ferguson.
3. HANAFI, Nabeel A., W.M.; P.O. Box 6082-J, Ottawa, Ontario, Age 47; Senior Technologist Administration; member of Carleton Lodge No. 465, G.R.C.; recommended by R.W.Bro. J. Pell and W.Bro. G.W. Beckett.
4. SEWELL, Albert Baxter Bennett, P.M.; 1924 Bromley Rd., Ottawa, Ontario; Age 51; Self-employed; member of Acacia Lodge No. 561, G.R.C.; recommended by R.W.Bro. G.R. Jackson and V.W.Bro. L. Ferguson.
5. FOOTE, Frederick Stephen, P.G.S.; 477 Elizabeth St., Sudbury, Ontario; Age 57; Chemist; member of Nickel Lodge No. 427, G.R.C.; recommended by R.W.Bro. A.N. Newell and R.W.Bro. D.C. Bradley.

## MOTION RE: APPLICATIONS

It was regularly moved by R.W.Bro. Bill Isbister seconded by R.W.Bro. Balfour LeGresley that the Petitions be received, published in the Lodge Summons for balloting at the following Regular Meeting. Motion carried.

## CALLING FROM L. TO R. TO L.

At 7:54 p.m., the Lodge was called from labour to refreshment for purpose of attending a meeting of the Committee on General Purposes. Lodge was reconvened at 10:22 p.m.

## MOTIONS

1. By R.W.Bros. Isbister/Steen to accept the invitation from the Sudbury-Manitoulin District, Masters and Wardens Association to hold a Regular Meeting of The Heritage Lodge in the Masonic Temple, Sudbury, Ontario, September 19, 1981, at 2:00 p.m. or 2:30 p.m. if more convenient. Motion carried.
2. By R.W.Bros. Curtis/Carson, that V.W.Bro. J. Pos be appointed Proxy for the 126th Annual Communication of Grand Lodge. Motion carried.
3. By R.W.Bros. Carson/Strutt, that the Report of the Committee on General Purposes be accepted. Motion carried.

4. By W.Bro. Amis and R.W.Bro. Grinton, that the Secretary proceed with correspondence re: rein-statement and demits for members of The Heritage Lodge. Motion carried.
5. By R.W.Bro. Ralph and W.Bro. Rev. Rivers, that a vote of thanks be extended to R.W.Bro. Charles F. Grimwood for his time and energies in preparing the material for the booklet "The Lodge Historian". Motion carried by the applause of the Brethren.

#### NOTICE OF MOTION

R.W.Bro. Ed Wilson announced that at the next regular meeting of the Lodge he would move or cause to be moved the following proposed alteration to the By-Laws of The Heritage Lodge No. 730:

#### ARTICLE IX - MEMBERSHIP

- A. Change the first sentence of Paragraph 1 to read - "Every applicant for full membership in ..."
- B. Add the following sub-paragraph to Paragraph 1 - "Every Master Mason in good standing in the jurisdiction of this Grand Lodge or those Grand Lodges with which we are in amity, regardless of his place of residence, may become a Correspondence Subscriber on proof of his good standing and on payment of a sum equal to the annual dues of the Lodge. Such payment shall entitle the Subscriber to receive all regular publications of the Lodge for the current year and to visit the Lodge at any of its regular meetings, but shall not entitle him to become an Officer or to vote on any questions brought before the Lodge."

#### PRESENTATIONS

At this time V.W.Bro. Randall Langs, on behalf of the Masters, Past Masters and Wardens Association of Brant District presented a book, continuing the History of Brant District, to R.W.Bro. R.E. Groshaw, to be placed in the Lodge Library.

R.W.Bro. Groshaw, on behalf of The Heritage Lodge, accepted the book with deep gratitude and instructed the Secretary to write a letter of thanks and appreciation to the President of the Brant District Association. Editors note - The Heritage Lodge is always receptive to receiving any historical records from Masons, Lodges and Districts of Craft Masonry or other Masonic Bodies in this Masonic Jurisdiction or other Jurisdictions. Please send to the Editor or make a personal presentation at our Regular Lodge Meetings.

R.W.Bro. Ed Ralph invited R.W.Bro. Balfour LeGresley, G.S.W., to meet him on the level in the East where he presented a beautiful Grand Senior Wardens Candle which be brought back on a recent visit to England; remarking in humour that our Junior Warden may need the light.

Following a number of announcements, the Lodge was closed in harmony at 10:36 p.m.

J. Pos, Secretary/Editor



FROM THE SECRETARY'S DESK

- Item 1. As you will have noticed, the Lodge Proceedings are becoming quite extensive; particularly when the minutes of two meetings are combined in a single report. In spite of our efforts to streamline the meetings and reduce the written material, we are now on our second Lodge Minute Book even though we have been in existence for only 4 years. It has also been necessary to purchase a second membership register as we have exceeded the capacity of the extended posts on the first one. Our membership, as of the most recent Grand Lodge Returns, has now reached 354 with about 12 more being processed at the present time. This is still short of our objective of 400 for a viable organization.
- Item 2. Upon the death of W.Bro. Oliver T. Flint, January 10, 1978, a Charter Member of our Lodge and the Secretary in Ontario for the Correspondence Circle, Quatuor Coronati Lodge No. 2076, London, England, representing Ontario West and Ontario South, it was suggested that The Heritage Lodge might carry on the fine tradition and good service provided by Bro. Flint. This appeared to be a logical solution as the structure and format, although not comparable, was somewhat similar. However, the policy of Quatuor Coronati would not permit and they preferred to deal directly with a person. Therefore, your Secretary, on behalf of The Heritage Lodge agreed to take on the job until such time as someone within the Lodge would accept the Office as Secretary for Ontario West and South. The total memberships is approximately 200. Therefore, anyone interested in working directly with Quatuor Coronati Lodge and wishing further information please communicate with V.W.Bro. J. Pos, phone (519) 821-4995 (evenings).
- Item 3. As one of Fifth Year Anniversary Projects, the Lodge will be binding the accumulated copies of Lodge Proceedings, commencing with The Founders Meeting, May 18, 1977, to May 1982. These will comprise more than 550 pages, to be bound with a hard cover and gold embossed lettering used for the Book Title. The purchase price will be approximately \$25.00. Anyone wishing to have their name placed on the reserve list should communicate with the Secretary at their earliest convenience. Since we have material for only 50 copies they will obviously become a collectors item therefore, the first names received and recorded will be given highest priority.
- Item 4. Membership Fees for 1981-82 will be due September 1st, 1981, in the amount of \$15.00. If you have not already done so please remit as soon as possible and your dues card will be sent to you with the next Lodge Proceedings.
- Item 5. It is now possible to exempt yourself from further payment of Membership Fees by purchase of a Life Membership. This year, for members in good standing, the total amount is \$190.00, which includes \$25.00 Grand Lodge Commutation Fee and the first year's dues in advance.

### COMING EVENTS

SEPTEMBER 16, 1981, (Wednesday evening, 7:30 p.m.), Twentieth Regular Meeting of The Heritage Lodge to be held in the Preston-Hespeler Masonic Temple, Cambridge. As this is the annual election of Officers for the year 1981-82 a good attendance is important. Time will also be allocated for the Committee on General Purposes.

OCTOBER 3, 1981, (Saturday afternoon, 2:00 p.m.), An Emergent Meeting of The Heritage Lodge to be held in the Masonic Temple, Sudbury, under the auspices of the Sudbury-Manitoulin District Masters and Wardens Association. A paper titled "Women in Freemasonry" will be presented.

NOVEMBER 18, 1981, (Wednesday evening, 7:30 p.m.), Twenty-First Regular Meeting of The Heritage Lodge to be held in the Preston-Hespeler Masonic Temple, Cambridge. Installation and Investiture Ceremonies and the Official Visit of the D.D.G.M. of Waterloo District.

### PROPOSED PAPERS FOR FUTURE MEETINGS

1. Masonic Bodies not recognized by Grand Lodge, but patronized by many Masons, to be prepared by Bro. Gordon R. Brittain.
2. Masonic Research Lodges - An Up-to-Date Review, to be prepared by R.W.Bro. Balfour LeGresley.
3. Anti-Masonic Groups - Individual Political and Ecclesiastical, suggested by R.W.Bro. E.J. Burns Anderson. A volunteer is still needed.
4. Important Masons of the First Provincial Grand Lodge in Canada, 1792-1822, to be prepared by W.Bro. Robert Butler.
5. The Masonic Career of Captain Joseph Brant-Mohawk Indian Chief, to be prepared by V.W.Bro. Jack Pos.

PLEASE NOTE: Suggestions for paper titles are always welcome. Volunteers are needed to search for material, to present papers, to review papers and to work on Committees. Please contact the Secretary or R.W.Bro. Frank Bruce, 46 Muir Dr., Scarborough, Ontario, M1M 3B4, phone (416) 261-8147.

ATTENTION: If there is sufficient interest, for those travelling to the Emergent Meeting in Sudbury, October 3, 1981, R.W.Bro. Ed Ralph will arrange to Charter a Bus leaving from Hamilton, Toronto or some other convenient place. If you are interested, please get in touch with him (home phone (416) 447-4152) or myself and indicate preferred point of departure and whether you would leave Friday afternoon or very early Saturday morning.

GRAND LODGE OFFICERS  
1980 - 1981

THE MOST WORSHIPFUL THE GRAND MASTER  
M. W. Bro. Norval Richard Richards  
59 Green St., Guelph, N1H 2H4

DEPUTY GRAND MASTER  
R. W. Bro. Howard O. Polk  
892 Aaron Ave., Ottawa, K2A 3P3

GRAND SECRETARY  
M. W. Bro. Robt. E. Davies  
Drawer 217, Hamilton, L8N 3C9

DISTRICT DEPUTY GRAND MASTER, WATERLOO DISTRICT  
R. W. Bro. Talbot L. Peyton  
46 Culpepper Dr., Waterloo, N2L 5L1

LODGE OFFICERS  
1980 - 1981

W.M.	R.W.Bro. Ronald E. Groshaw	Tyler	R.W.Bro. C.F. Grimwood
I.P.M.	R.W.Bro. Donald S. Grinton	Sec'y	V.W.Bro. Jacob Pos
S.W.	W.Bro. George E. Zwicker	A/Sec'y	R.W.Bro. E.V. Ralph
J.W.	R.W.Bro. Balfour LeGresley	Treas.	R.W.Bro. G.J. Powell
S.D.	R.W.Bro. David C. Bradley	D.C.	R.W.Bro. Keith Flynn
J.D.	R.W.Bro. C. Edwin Drew	Chap.	W.Bro. Rev. G. Rivers
I.G.	R.W.Bro. Robert S. Throop	Organist	R.W.Bro. Len R. Hertel
S.S.	W.Bro. Albert A. Barker	Historian	W.Bro. Henry G. Edgar
J.S.	R.W.Bro. Edsel C. Steen		

LODGE COMMITTEES FOR 1980 - 1981

GENERAL PURPOSE - Chairman, W.Bro. George E. Zwicker (S.W.); Secretary, R.W.Bro. E.V. Ralph; members include all Chairmen of Lodge Committees, Officers and Past Masters.

MEMBERSHIP & UNATTACHED MASONS - Chairman, R.W.Bro. E.V. Ralph; R.W.Bro. David C. Bradley; V.W.Bro. Stewart Thurtell; R.W. Bro. Bert A. Mennie; and R.W.Bro. Robert S. Throop.

REFRESHMENT & ENTERTAINMENT - Chairman, W.Bro. Albert A. Barker (SS); R.W.Bro. Edsel C. Steen (J.S.); Local Chairman, W.Bro. Donald Kaufman; Bro. John Jones and Bro. Richard Zimmerman.

RECEPTION - Chairman, R.W.Bro. Keith Flynn (DC); R.W.Bro. Charles F. Grimwood (Tyler); and R.W.Bro. Roy S. Sparrow.

MASONIC INFORMATION - Chairman, R.W.Bro. Frank Bruce; R.W.Bro. Gary J. Powell; and V.W.Bro. Jacob Pos.

MASONIC MUSEUM - Chairman, V.W.Bro. Jacob Pos; R.W.Bro. Wallace E. McLeod; R.W.Bro. C. John Woodburn; W.Bro. Ron G. Cooper.

CENTRAL DATA BANK - Chairman, W.Bro. Paul Engel; R.W.Bro. Balfour LeGresley; R.W.Bro. James Gerrard; R.W.Bro. David C. Bradley; and W.Bro. Kenneth G. Bartlett.

LODGE LIBRARY - Chairman, W.Bro. Rev. W. Gray Rivers; R.W.Bro. Roy S. Sparrow; and W.Bro. Donald Kaufman.

LODGE PUBLICATIONS - Chairman, R.W.Bro. David C. Bradley; R.W. Bro. Edsel C. Steen; and R.W.Bro. Charles Sankey.

BY-LAWS - Chairman, R.W.Bro. W.E. Wilson; V.W.Bro. Randall Langs; and V.W.Bro. Jacob Pos.

NOTE - Where the Lodge Office appears in brackets after a Brother's name, this is an automatic appointment as defined in the Lodge By-Laws. The duties of all Lodge Committees are outlined in Article VIII, Sections 1 to 11.

